

**T**wo booke of the noble doctor  
and B. S. Augustine thone entite  
led of the Predestinacion of sain-  
tes, thother of perseuerance vnto  
thende, wherunto are annexed the  
determinacions of two auncient ge-  
nerall Councelles, confermyng the  
doctrine taught in these booke by S.  
Aug. all faythfully translated out of  
Laten into Englyshe by John Sco-  
ry the late B. of Chichester, very nes-  
cessary for al tymes, but namely for  
oures, wherin the Papistes & Ana-  
baptistes haue reuiued agayne  
the wycked opinions of the  
Pelagiāns, that extolled mā's  
wyl! & merites agaynst  
the fre grace of  
Christe.

**Y**f ryghteousnes cometh by the  
lawe then Christ dyed in vayne.  
Gala. 2.

**R**eade fyrst, and then iuge, who  
haue preached the true catho-  
lyke doctrine of the Chur-  
che of Christ: we, or our  
aduersaries.



¶ Unto the Chyſtean reader John  
Scory the late B. of Chicheſter wyſh  
theſe grace and peace fro God oure  
Father thowowe Jeſu Chyiſte  
our alone and onely me-  
diator and Aduocate.

**H**e wrote not anyſſe whi-  
che notyng ſhynozan-  
cie, ingratitude and vani-  
te of māns nature ſaid, that  
men cōmend, prayſe, and  
wonder at thynges paſt and aunci-  
ent: they deſpyſe and ſet nought by  
the thynges preſent, whych they ha-  
ue befoze their eyes, and in their hā-  
des: they earneſtly deſyre and grede-  
ly couet thynges to come. In y firſt  
we maye beholde māns ignozance,  
becauſe nothyng namely in religi-  
on and doctrine be it neuer ſo aunci-  
ent, is worthe any commendaci-  
on, excepte the ſame be alſo groun-  
ded vpon truthe. In the ſeconde we  
may conſyder thingratitude of mā,  
whych contemnyng goddes good-  
nes, preſently calling all men to ly-  
ght, lyfe, and lybertie, had rather a-  
byde in darkenes, death, and bonda-  
ge. In the thyrde māns vanitie is  
be-

betrayed, whych gapyng alwayes  
for newes, is neuer cōtented nor sa-  
tisfied, wyth the manyfest truthe ob-  
teyned and had. The tyme of Chri-  
stes cōuersacion in thys world, wā-  
ted not these kyndes of men: whych  
despyllinge the present lyght of the  
world, the fōrtayne of lyfe & truth,  
whom they beheld wyth theyr eyes,  
and handeled wyth theyr handes,  
they commended and praysed  
the mooste auncient Moyses, with  
whome they knewe (they sayd) that  
God hadde talked wyth: they made  
none ende of garnyschyng the monu-  
mentes and graues of the olde pro-  
phetes, and iuste men: they boasted  
them selues to be the sonnes & sede  
of olde father Abraham: not for any  
loue or zeale they had to tholde fa-  
thers prophetes, and their true wor-  
shippynge of God, but onely for the  
hatered they bare to Christ, and his  
heauenly doctrine. Wherfore God  
dyd after mooste iustely accordyng to  
Chrites threathynge take away his  
kyngdome from them, makynge  
theyr habitation waste and desolate.  
And bycause they loued not the truthe  
presently offered vnto them, he sent

Joh. 9.

Joh. 9.

Mat. 23

Joh. 8.

Mat. 21.  
and . 23.

2. Thes. 3

Joh. 5.

them strong delusion, & they myght  
believe lyes. I came (sayeth the sonne  
of God) in my fathers name, and ye  
receyved me not, yf an other shall  
come in hys owne name, hym wyll  
ye receyve. Thus were the blynde,  
vnthankfull, and bayne Jues most  
iustely punyshed. Whether our age  
be not full of suche godles men, I re-  
porte me to thynne owne conscience  
gentle reader. That God hathe in

Joel. 2.

thys our age, powred out aboundant  
lye the manyfolde gyftes of hys ho-  
lye spirite vpon the, the chyldren of  
men, to open our eyes, that we my-  
ght be converted from darkenes to  
lyght, and from the power of Sata-

Act. 26.

unto God, that we myghte receyve  
the remission of synnes, and a felow-  
shipp amonge them whych are san-  
ctified thorow fayth, is more many-  
fest then the noone daye. Neuerthe-  
lesse suche is the wyful ygnorauce,  
and vnthankfull banite of me, that  
(these present manyfolde, and won-  
derfull gyftes of Goddes spirite be-  
ynge contemned, and set at nought,  
whych we dayly se wyth our eyes,  
hear wyth our eares, and as it were  
grope wyth our handes, they neuer  
cease



ceale cypenge fathers, fathers, the  
churche, the churche, to the intents  
onely to deface the cleare and open  
truthe reueled vnto their owne age  
They wolde make the worlde beleue  
that tholde auncient Ecclesiasticall  
wryters (whose onely errores they  
adore, and worship, but the truthe  
whych both they taught, and we de  
fende, they either hyd, and dissemble  
or els deprave, and corrupt, as they  
do the holy scriptures) taught an o  
ther religion, and an other waye of  
saluacion, then was of late taught,  
and by common consent and autho  
ritie receyued in Englande, in the  
dayes of the moste excellent and fa  
mous Henry the father, and moste  
vertuouse and Godly Edward  
the sonne, the ryght myghtye and  
noble kynges latelie of Englande,  
whose moste worthy fames and me  
mories (tho some moste vngodly, &  
vnnaturally, do continually ende  
uoure themselves by all maner of  
meanes to deface) shall euermore co  
ntinue, and be celebrare, comended, &  
set out, of all such as were their true  
and louyng subiectes. They wolde  
(I saye) beare men in hande, that we

the dayes of these moſte worthy kin-  
ges, abhominable and newfangled  
doctrine was openly taught, and a  
lyke religion receyued, and vſed. So  
vntthankful they are vnto God, for  
hys preſent benefites. Neuertheles  
thou mayſt euidently perceyue deare  
brother, by readdyng of theſe bokeſ  
of S. Aug. whych I haue faythfully  
translated out of latyn into Englyſh  
(wherunto I entend (yf god wyl) to  
adde an other entiteled of the ſpirit  
and letter) what was thold doctrine  
of the catholyke church, touchyng  
our ſaluacion. For teachyng and de-  
fendyng wherof chiefly, accoꝝdyng  
to the truche of the holy ſcriptures,  
and the ſame auncient doctrine of  
the true catholyke church, our aduer-  
ſaries are not aſhamed to ſaye, that  
we the preachers that truly prea-  
ched goddes holy worde, in y dayes  
of chaſioꝝ named moſte noble kyn-  
ges, preached nothyng but newſan-  
gels, and abhominable doctrine.

Joh. 16.

And therfore they thynke, that they  
do God hys ſer vice, to moleſt & trou-  
ble vs in euery place, to robbe and  
ſpoile vs of al maner of worldly ly-  
uyngeſ, libertieſ and goodſ, to re-  
uple

nyple and flander vs, to rayle and  
lye vpon vs openly euen in the pul-  
pettes, from the whych goddes holy  
worde sought onely to soude, and be  
heard, and not malicouse flanders,  
and manyfeste lyes. These notwith-  
standynge, they desyre to be couēted  
catholykes, not onely vniustly vsur-  
pyng that name to them selues on-  
ly, but also vncharitably excludynge  
from the same al suche as be true ca-  
tholykes in dede. They haue many  
yeares iugled wpyth the worlde, vn-  
der the tytyle of the catholyke church,  
and notwithstandynge that by son-  
dry meanes theyr leiger demayne  
haue ben openly discouered (wher-  
by the moste parte of men perceyue  
well enow theyr ypocrisie) yet ha-  
ue they nowe agayne put vpo theyr  
vnshamefast, and hoyshe face, the  
vysar of the catholyke church: whi-  
che S. Au. in these booke do so pluck  
of, that all men maye perceyue, that  
in depzaynyng the true catholyke do-  
ctrine of saluacion, whych we haue  
moste truely pzached, they shewe  
themselves to be y great hoze, that  
sytteth vpon many waters, the mo- A po. 17  
ther of hozedome and abhominaci-



ons of the earth, rather the catholic  
 like churche, which is the veray and  
 only spouse of Christ Iesu our Lord  
 Thou shalt therfore in these booke  
 gentle reader perceyue (as I haue  
 layd) the true catholyke doctrine of  
 our saluacion, and of all matters  
 that depēde, and are annexed to the  
 same: as what is the veray original  
 cause of our saluaciō, after what ma  
 ner and sorte, we are fyrst called vnto  
 to saluacion, by what and whose  
 meanes and deseruynges we so con  
 tinue, that we attayne the frucion  
 of the same in the end: why al are not  
 so called, that they may folowe, and  
 obey the caller: howe we are and vn  
 able mans wyll is, either to come to  
 God, or to continue in hym vnto  
 the end: whether we be saned, that is  
 predestinate, called, iustified, & glo  
 rified frely thowhe the onely gra  
 ce and fauoure of God, by faythe in  
 Christe Iesu, or by the preceptes of  
 good lyfe: for thus S. August. spea  
 keth, we conclude (sayeth he) that a  
 man is not iustified by the precep  
 tes of good lyfe, but by the fayth of  
 Iesu Christe. That is not by the lawe  
 of woorkes, but by the lawe of fayth:  
 not

De spiritu  
 & littera.  
 Cap. 13.

not by the letter, but by the spirite :  
not by the merites of dedes , but by  
grace frely geuen. I praye you whi-  
che of vs all (whych are iudged and  
proclamed by our aduersaries to be  
newfangled and lyeng preachers)  
dyd euer preache more largely or o-  
therwyle, of the doctrine of saluaci-  
on and iustification , then S. Aug.  
haue here wrytten: I beseeche the co-  
nsyder and marke S. Aug. wordes  
well, and then I doubt not but that  
thou shalt perceiue manifestly, that  
our aduersaries declare themselves  
molte shameles reprobates, whych  
are not afrayed in theyr frantpyke &  
furious mode, to call that doctrine  
whych is onely auncient, true, and  
heauenly, new fangled, and abomi-  
nable. Neuertheles as the madnes  
of Hannes and Ambres that resp-  
sted Moses was euident vnto al me,  
euen so I doubt not , but that thou  
mayest percepue, that S. Aug. dothe  
discouer here the madnes of these  
sorcerers, whych can none other-  
wyle (beyng destitute of the trueth)  
mayntayne their madnes, but by vi-  
olence and tyranny: as theyr cruell  
enterpyses and procedinges, do ma-

2. Tim. 3

**Gala. 3.** myselfly declare to all þ world thys  
 daye. That thou be not therfore de-  
 ceued and bewyched thow their  
 incantacions, reade diligētly (I say)  
 these booke of S. Aug. wherunto I  
 haue in thende annexed the deter-  
 minaciō of two auncient counceils,  
 that conferme the truthe of S. Aug.  
 doctrine. And yf any thyng perade-  
 uenture shall seame vnto the harde  
 to be vnderstāde, I wolde haue the  
 to consyder that S. Aug. do in some  
 places here intreat of goddes secret  
 councelles, and iugementes, which  
 can not be perceued either by exter-  
 nal senses, or naturall reason, but  
 by fayth only, that beleueth, and re-  
 steth in the true vnderstandynge of  
 Goddes worde. The beleupng man  
 therfore that calleth vpon God, shal  
 as easely vnderstande thys true ca-  
 tholyke doctrine of saluacion, as the  
**Joh. 10.** shepe knoweth þ voyce of hys owne  
 shepherd: altho the wyle of þ world,  
 that do peryshe, whose vbeleupnge  
**2. Cor. 4.** myndes Satan hath blynded, wyl  
**1. Cor. 1.** esteeme thys not onely newfangled,  
 but also folysh and abhominable.  
 Further yf any thyng that S. Au.  
 here teacheth of the state of infantis  
 that



that dye wythout baptyme shal per-  
adventure offende the, I muste des-  
pyre the diligently to wey, and con-  
syder, bothe the horrible defozmite  
of that originall synne, wherin we  
were all bozne, and also the moſte **Rom. 5.**  
iulte and secrete iugement of God, **psal. 51.**  
vpon the chyldren of wyathe for the  
same, whych S. Aug. in the .xii. chap **Eph. 2.**  
ter of thys seconde boke do set forth  
moſte playnly. And the I doubt not  
but y<sup>e</sup> shall either be perswaded, to  
credite also I. Aug. in this mater, or  
els y<sup>e</sup> wylt w<sup>th</sup> quietnes & modeste dis-  
cent fro him. For I. Aug. incēded ne-  
uer either in these bokes, or in any  
other tyranically to cōpelle any mā  
(as our aduersaries do) to folow his  
iugement in religion, but despyeth  
onely to be credited so far forth, as  
a mā may perceyue, that he dyd not  
erre. That he was of thys mynde,  
you maye in many places of hys o-  
ther woꝝkes, and namely in the .21.  
chapter of thys seconde boke many-  
festly se. Neither haue I translated  
these bokes to call the from the cer-  
teine and infallible truthe and au-  
thoritie of Goddes woꝝde, to hange  
nowe vpon S. Aug. but that bothe  
thou, and all other that wyl, maye

The cau-  
se of tra-  
flarynge  
these bo-  
kes.

perceyue by the testimonye also of  
S. Aug. what was and is, thold, au-  
cient, and true, catholyke doctrine  
of the churche touchynge our salua-  
cion (whych cōsysteth vpon our eter-  
nall election, or predestinacion, vo-  
cacion, iustificacion, and glorifica-  
cion, as S. Paule testifieth to the  
Romanes) wherby thou mayest the  
more truly iuge, betwene vs & oure  
aduersaries, which cease not to crye  
out, affermyng moste vnruly, that  
we haue preached new fangled and  
abominable doctrine.

But thys ought not to be passed  
ouer wyth silence that S. Aug. both  
in these bokes, and in diuerse other  
places of hys woꝝkes do teache and  
afferme, that infantes can not be sa-  
ued wythout the receyuyng of the  
Sacramentes of Christes body and  
blood. Of thys iudgement was also  
S. Cipriane, wherby it is manifest  
that in theyꝝ dayes the Church of  
Christe dyd vse to mynistr the eucha-  
riste to infantes. Thys was an olde  
and auncient tradicio of the church.  
And notwythstandyng that our ad-  
uersaries haue omitted the same, as  
they do diuerse other suche lyke, yet  
are

The eu-  
chariste  
gyuen to  
infantes

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are not we so captiouse, or so bntcha-  
ritable, eyther to condempne them  
for thys omission, or to enforce that  
they shulde receiue the same traditi-  
ons againe. Wherfore by right and  
equitie they ought to graūt, that the  
churche of Englande, accor dyng to  
the lyberties of the same, in þ dayes  
of the moste noble and excellēt prin-  
ces Henry the. viii. and Edward the  
vi. by cōmon consent of al the states  
of the realme, and their supremest  
authorite in earthe vnder Chziste,  
myght omitte or chaunge tradiciōs  
in religion (as it dyd) altho the same  
were auncient, and mencioned in  
olde wynters, as longe as it dyd cō-  
stitute, or ordeyne nothyng, against  
goddes wyntten worde. Wherupon  
I may also iustly conclude, that tho-  
se our aduersaries whiche do now  
condemne the hole churche of Eng-  
lande, that was in the dayes of tha-  
for named kynges, for omittyng or  
alteryng of tradiciōs, that they wer  
false dissemblyng and periured trai-  
tores, against theyr moste naturall  
kynges and countrepe, & malicious  
ypocrites against the true catholyke  
churche of Englād. For what thing  
(as



whē the  
churche  
of Eng=  
lande  
was the  
true ca=  
tholyke  
churche  
of Christ

(as touchyng the cōmon order for religion) haue God cōmaunded by hys wrytten worde to be done, that was then omitted (except thonly vse of Christs true discipline) whyche in dede was then resisted by some, & haue ben, and are, by the iuste iugement of God compelled, to submitte their neckes vnto the heuie burden, and greuous yoke, of Antechristes bicare a wretched & vile shauelyng. Or els what thyng hath goddes wrytten worde prohibite & forbiddē, that was then cōmaunded to be done and practised? I meane styl of the cōmon order for religiō. If you can agayne saye any of these, do in some particular matter, and by goddes helpe you shalbe answered. But if you can not truely deny, but that Goddes voice and worde was so reuerently heard, in refozming the cōmon order of religion, that al thynges were approued, and vsed (except discipline) that it cōmaūdeth: and all thinges refrayned, & it forbiddeth: then muste I also conclude, that the Church of England in the dayes of thasorenained kinges, was the true catholyke churche of Christ. For the truth

truthes sayeth, he that is of God hea-  
 reth goddes worde. And agayne he  
 sayeth, my shepe heare my voice: but  
 the churche of Englande in h̄ dayes  
 of the sayde kynges, dyd heare the  
 worde of God, and h̄ voice of Christ  
 Therfore the churche of Englande,  
 was then the true catholike Church  
 of Christe. Can you for shame you  
 chyl dren of the deu el, and enemyes  
 to all ryghtfulnes, whych cease not  
 to peruer te the strayght wayes of  
 the Lorde, denye any part of this ar-  
 gument? Are you not dyspuen (for  
 wante of the truth) to buylde a  
 gayne youre newe Babilon, wyth  
 shamefull lyes, manyfest falshode,  
 and mo ste barbarous and cruel ty-  
 ranny: But peradventure you wyll  
 saye that in the dayes of kyng Ed-  
 warde, we dyd not myngle water  
 wyth the wyne in the Lordes Sup-  
 per. What then? Dyd Christe in the  
 institucio of h̄ same gyue either ex-  
 ample or cōmaundement to ming le  
 water wyth the wyne? Dyd he not  
 calle that whiche hys Apostles had  
 dronke out of the cuppe, the frute  
 of the vyne tree: Is wyne alone the  
 frute of the vynetre, or wyne & wa-  
 ter mingled together? But you saye

Joh. 8.

Joh. 10.

Act. 13.

math. 26

mar. 14.

Joh. 6.

that holde wyters as S. Cipriane  
and other, do make mencion of the  
myngled cuppe wyth wyne and wa-  
ter. Dothe not the same Cipriane &  
S. Aug. also with other, teache more  
earnestly, that infantes can not be  
saued wythout receyuyng theucha-  
riste: and for þe same purpose allege  
Christes wordes, excepte ye eate the  
fleshe of the sonne of man, & drynke  
hys blood, ye haue no lyfe in you:  
Therefore lyke wyse as ye (leapunge  
in thys point, & dyuerse other, both  
Cipriane, Aug. and all the hole ca-  
tholyke church of theyr tyme) do  
yet thynke, that neuertheles you  
are Christes church. (And so wolde  
I also iuge of you, and accepte you,  
yf you gaue not many horrible and  
manifest occasiōs, to be rather wor-  
thely counted the synagoges of Sa-  
tan) euen so do we moste iustely and  
truly beleue, that the church of En-  
glande in the dayes of the sayd kyn-  
ges, was Christes true catholyke  
church, notwithstandinge it dyd  
not (accordyng to the lybertie of the  
same) myngle water wyth, wyne,  
not withstandinge it dyd not an-  
noynte infantes and ministres of  
the



the woꝛde wꝛth oyle, oꝛ omitted a-  
ny ſuche lyke tradicion, oꝛ ceremo-  
nye, altho the ſame were mecioned  
in the olde wꝛyters: foꝛ aſynuche as  
it byd neither obſerue, noꝛ comaunde  
any thyng, that is foꝛbydden: noꝛ  
yet omittē oꝛ foꝛbydde any thyng,  
that is comaunded by the wꝛyteri  
woꝛde of God: whyche alone is ſuf-  
ficiēt to gouerne y ſame true catho-  
lyke churche of Chꝛiſt in al matters  
of religion, neceſſary foꝛ ſaluacion.

But I appeale vnto thyne owne  
conſcience gentle reader, whether  
our aduerſaries go not beyōde this  
lawfull lybertie, whyche conſyſteth  
in the alteration oꝛ cuttinge of of  
ſuche tradicions as be eyther ſuper-  
ſtitious, oꝛ ſuperſtitious, accoꝛdyng  
as diuerſite of tymes ſhall requyre.  
foꝛ they byſynge a moſte licentious  
and leude lybertie, diſanull goodes  
comaundemētes, to maintaine their  
owne tradicions and inuencions.  
foꝛ they bothe do themſelues, and  
alſo compell other to do that, which  
God foꝛbyddeth: & foꝛbyd y whyche  
God by hys wꝛitten woꝛde comaun-  
deth. The true doctrine of the goſpel  
touchynge remiſſion of ſynnes, elec-  
tion

2. tim. 3

2. tim. 3

The ly-  
bertie of  
the  
churche

Mat. 15

mat. 26.

mar. 14.

con, vocation and iustificacion thes  
do corrupte, wyth the leuen of their  
owne doctrine as I doubt not, but  
that thou wylt manifestly perceyue  
by reading of these bookes of S. Aug.  
Our sauour Christ by expresse wor  
des comaunded all hys to drynke of  
his holy cuppe: but they by expresse  
wordes forbidd all (excepte their an  
nointed shauelynges syngynge or  
sayeng thei2 masse) to drynke of h  
cuppe. Saint Marke by the spirite  
forseyng thes thei2 cursed sacri  
lege dothe testefye, that they al drake  
of the cuppe. Dare they yet trifle w  
these scriptures, as they were wont  
to do, and to saye, that all that were  
with Christ at hys last supper, were  
presses, and that therfore they all  
dranke of hys cuppe. I wyl not co  
tende about wordes, so that they bi  
derstande by presses ministers of  
the newe testament: but I pray you  
byd any of them syng or say masse  
at Christes Supper, that they might  
therby be admitted, to drynke of his  
holy cuppe: For they teache, that  
none may drynke of the Lordes cup  
but priestes doyng masse: and ther  
fore on maundaye thursdaye, when  
they

they haue but one masse, they vse in  
 great churches to minister to theyr  
 priestes and all, but onely the one  
 kynde of breade. Further yf Christe  
 (as they saye) dyd at his laste supper  
 gyue the Sacramentes of hys body  
 and bloode onely to priestes, howe  
 dare they gyue any parte of them to  
 any laye man? By what authorite  
 do they then gyue the one parte to  
 women? For I suppose y they wyl  
 not confesse, that either laye men or  
 women be priestes. But I praye you  
 what can you saye you comytters of  
 sacrilege to S. Paule, whyche wry-  
 tynge to the hole church of the Co-  
 rinthians, comaunde as well y<sup>e</sup> loz-  
 des Cuppe, as the breade, to be gyue  
 to al, and not only to the ministers?  
 Are not you the selfe same, whome  
 Christ noted whē he sayd, you brea-  
 ke the comaundementes of God tho-  
 rowe your owne tradicions? Who  
 gaue you lybertie to mumble in a  
 straunge tonge vnto the people, whi-  
 che is not onely agaynst the wrytte  
 worde of God, but also against com-  
 mon sence, and reason: The written  
 worde sayeth, that yf I praye wyth  
 tonges, my spirite or breath prayeth  
 I 2 but

1. Coz. 10

11.

math. 15.

1. Coz. 14



but my mynde is without frute.  
The written worde sayeth, yf thou  
blessest wyth the spirite, that he whi  
che occuppeth the romthe of the vn  
learned can not say Amen, at the gy  
uyng of thankes, sepng he vndersta  
deth not what thou sayest. The writ  
ten worde sayeth, that it were better  
in the congregacion, to speake fyue  
wordes wyth the mynde, to thinfor  
macion of other, then ten thousand  
wordes wyth the tonge. The writte  
worde comaundeth all thynges to  
be done to edespyng: But you copell  
your prestes to praye wyth the spirit  
o: breath, to gyue thakes in a stra  
nge tonge: to speake nothyng to thin  
formacion and edespyng of other:  
And the people you compell to saye  
Amen, and to ratifye that, whyche  
they vnderstande not. The written  
worde sayeth that thys is a pointe  
of chylidshnes, & a declaracion that  
you are out of your wyttres. Marke  
well the. 14. to the Corinthians and  
then iuge gentle reader, whether I  
haue not truely charged hem, that  
in thys matter they do both cotrary  
to the written worde of God, & also  
to comon sense and reason. What  
shulde

1. Cor. 14

shulde I speake of their grosse ydol  
 latrye in worshipping of storkes &  
 stones, and of their fyne iuggelyn-  
 ges in erectyng and maintainyng  
 pilgrimages, whyche I thynke can  
 neuer be forgotten of oure age, ex-  
 cept they can make vs to haue as ly-  
 tel witte in our heades, as the Idols  
 which they haue compelled vs to  
 worship, haue lyfe & felynge in their  
 storkes and bodyes (for they: retro-  
 redynges tende to thys point, to de-  
 forme the church agayne, as it was  
 in kynge Henry the .vii. dayes) Do  
 they not in thys thyng also comaund  
 that; whyche God dothe expresselye  
 forbyd: Marke well the .ii. comaun-  
 dement and then iuge. Dothe not  
 the myghten worde call this their y-  
 dolatrye, vanitie, lyes, fornication;  
 adultrye, infidelite, buckennes, fyl-  
 the donge, and abhominaciō: The  
 other rablement of their execrable  
 inuenciōs, wherwith they haue dis-  
 anulled goddes holy ordinaunces,  
 takyng io themselves a moste wic-  
 ked and leude libertie, I wil omitte  
 at thys present. Neuertheles thou  
 mayest manifestly perceiue by these  
 deare brother, that for all their ma-

Retroce-  
 dinges.  
 backfly-  
 dinges.  
 deforme  
 deface or  
 disfigu-  
 re.

Deu. 27  
 psal 97  
 106. and  
 115.  
 Esa. 44  
 Eze. 10.  
 Eze. 14.  
 Oze. 13.  
 miche. 1.  
 Aba. 2.  
 Sap. 14

licitious railings by the poore me-  
bres of Christ in Englande & lately  
flozysed here thow we peace & true  
doctrine vnder the protectiō of our  
late souereigne lord the moste ver-  
tuous, learned, and excellent prince  
kyng Edward the. vi. And dothe  
nowe moste constantly endure, and  
moste victoriously triumphe vnder  
the crosse of Christ, that the same  
were & be the true catholyke church  
of Christ of Englande (the omitting  
or altering of certeine tradicions &  
ceremonies notwithstanding.)  
And that our aduersaries (of whose  
moste fylthy and stynkyng maners  
and lypnynges, of whose moste bloo-  
dy and cruel tyzānies, I haue made  
no particular mencion at this pre-  
sent, but onely by the waye touched  
two or thre pointes of theyr false  
antechristean religion) that our ad-  
uersaries (I saye) are no more wor-  
thy of the name of the catholyke  
churche of Christ for al theyr stoute  
countenaunce, then were the brag-  
ginge Iues worthy to be counted  
the true sede and sonnes of Abrahā:  
Unto whose tethe and face Christ  
doubted not to saye: ye are of your fa-  
ther

Joh, 8.



ther y deuell, and the lustes of your  
father ye wyl do: he was a murthe-  
rer from the beginning, and abode  
not in the truth, because there is no  
couche in hym. Do not our aduersa-  
ries in thep manifold, bloody, crul-  
el, and straunge tyrannies, in their  
moste fylthye and abhominable lu-  
stes: in their moste false and lyeng  
doctrines and religion, resemble &  
expresse the veray lyuelve ymage of  
their father the deuell, painted out  
in thys place by our sautour Christe:

But my thynke I heare them  
nowe obiecte agaynst me, their luche  
key successe in all their backsydyn-  
ges (they wolde haue me say proce-  
dynges) whych (they say) God wold  
not so prospere, except they were his  
true church, and allowed their reli-  
gion and worshippinges. Whereby  
I do confesse that their tyrannicall  
epidololatricall enterprises haue be-  
therto wonderfullye prospered in  
their handes, wherby (I feare) a  
great number are seduced: Neuer-  
theles they are suche as neuer had  
loue vnto the truche, but had pleasu-  
re in vnyghifulnes (what soeuer  
pretēce they made outwardly) whose

Prosper-  
rite in  
wicked  
doynge.

2. thes. 2.

Apo. 13. names are not written in the booke  
2. tim. 2. of lyfe. For the sure ground of god  
remaineth, haupnge thys scale: the  
Lorde knoweth thē that are his. &c.

But yf thys argument of luckye  
successe, wherewith they flatter the m  
selues & deterue other were a good  
argument: Then shuld the Turkes  
be the true church of God, and their  
religion the purest. For they haue  
wonderfully preuayled against the  
christians, and that many yeres.

Judi. 3. Reade the booke of the Judges and ye  
4. 6. and also shall perceyue y sometyne the  
10. Moabites, somtyme the Canaanites,  
sometyme the Moabianites, sometime  
the Philistias, the Ammonites, Am  
morites, Sidonians & Amelikites  
had the upperhande vpon Israel:  
sometyme by a longer space, somty  
tyme by a shorter. For thus it is wri  
ten in the seconde chapter of y same  
booke. The Lorde wared angry with  
Judi. 2. Israel, and delpyered them into the  
hādes of rauenaers to spoile them,  
Papistic  
cal raue  
ners lea  
ue no  
maner  
& solde them into the hādes of their  
enemies rōude about them, so that  
they hadde no power any longer to  
stande before theyr enemies, but to  
to what soeuer thynge they wente,  
the



the hande of the Lorde was bypō the of thyng  
 with euell lucke. Wpd the good lucke neither  
 of these Idolatrous nations proue to man,  
 that they were the true church of wife, nor  
 Gods: God forbyd. What shulde I chylde.  
 speake of Salmanaſer which requē 4.re. 17.  
 red and caried awaye into captiui-  
 te tennē of the. 12. tribes: Or els of 4.re. 25.  
 Nabuchodonosor, that in lyke ma-  
 ner carped awaye thother two, and  
 burnt vp the cytie and tēple of Ie-  
 rusalem: Wpd thys happy successe of  
 the Assyrians and Babilonians pro-  
 ue that they were Goddes people: 3  
 Further was not the moſte worthy 4.re. 23.  
 and noble kynge Joſias of whome  
 the ſcripture teſtiſpeth, that there  
 was none before him like vnto him  
 that turned vnto the Lorde wpyth all  
 hys herte, wpyth all hys ſoule, and al  
 hys myght, accordyng to all the law  
 of Moles, neither after hym aroſe  
 there any ſuche, was he not ſlayne  
 of Pharaos Reco kynge of Egipte  
 when he had put downe all maner  
 of Idolatrie and falſe religion, and  
 erected y true worſhippyng of God  
 accordyng to hys wrytten worde: 1  
 Was not the ſame true religion &  
 worſhippyng immediatly after his  
 & 5 death



Gen. 4.  
Gen. 33.

death abolysed, and ydolatre and  
false religion agayne restored and  
exalted, as hve as euer it had ben in  
ant kinges dayes before. But what  
folowed thys apostacy and backslid-  
dyng of thisraelites: Captiuite, bon-  
dage, and thraldome of the kynge &  
of all hys nobles and comons: and  
wastynge, desolacion, and burnynge  
vp of the hole cite and temple. God  
be mercyfull vnto thys realme of  
England, and graunt it grace once  
agayne to kysse & embrace the sonne  
of God, lesse the Lozde be in lyke ma-  
ner angrey wyth it. etc. Who doeth  
not knowe of the victorie that Cain  
had agaynst Abel, or of the domini-  
on that Esau had vpon Jacob, or of  
the successe wherby the Jewes pre-  
uailed agaynst Christe and hys apo-  
stels, The kynges and ruelers  
of thys worlde agaynst Christes  
holpe martyres: What maruell  
is it then, that wyckednes hath  
nowe in lyke maner the vpper  
hande. Namelye seynge the holpe  
scriptures do testifie, that thys  
shulde thus be. For Daniel the pro-  
phete

phete speakynge of the fortunate  
successe of their Antechristean kyng-  
dome (whiche is compared vnto an  
horne that hadde a grymme bysage  
and a mouthe speakynge presom- Dan. 7.  
ptuose thynges) sayeth, I behelde  
and the same horne made battayle  
agaynst the sayntes, yea and got  
the victorie of thei, vntyll the tyme  
that the olde aged came, &c.

And agayne he sayeth, he shall  
speake wordes agaynst the hiest of  
all, he shall destroye the sayntes  
of the moost hiest, and thynke that  
he maye chaunge rynges and la-  
wes. John also in his reuelacion  
comparynge the Antechristean Apo. 13.  
kyngdome vnto a beast that crole  
out of the Sea, sayeth: And all the  
worlde wondered at the beast, and  
they worshipped the Dragon, whi-  
che gaue power vnto the beast, and  
they worshipped the beast sayeng:  
Who is lyke vnto the beast, who  
is able to warre wyth hym? And  
ther was geue vnto hym a mouth,  
that speaketh greute thynges, and  
blasphemys, and power was ge-  
uen vnto hym to do. 42. monethes.

And

And he opened hys mouthe vnto  
blasphemy agaynst God, to blasphe  
me hys name and hys tabernacle, &  
them that dwel in heauen. And it  
was geuen vnto hym to make war  
wyth the saintes, and to ouercome  
them. And power was gyuen hym  
ouer all kynredes tonges and naci  
ons, and all that dwell vpon the earth  
wozshipped hym, whose names are  
not wyttē in the boke of lyfe of the  
lambe, whych was kylled from the  
begynnyng of the worlde: yf any mā  
haue an eare let hym heare. Where  
fore as it behoued that Christ shulde  
be deliuered into the handes of the  
wyched that the scriptures myghte  
be fulfylled, that tolde aforehande of  
the same: Euen so it muste nedes be  
that their antechristean kyngdome  
shulde preuaile (as it doth) and that  
they shulde make warre, and ouer  
come Goddes church, as touchyng  
all worldly victory: that may be had  
agaynst theyr bodyes: and temporal  
lyues: bothe that these scriptures &  
suche lyke maye be fulfylled: And  
also that we whiche vnthankfullye  
abused the mooste gracious tyme of  
Goddes merciful visitacion, which  
hane



haue not obeyed the voyce of the  
 Lorde our God, to walcke in hys la- **Dani. 9**  
 wes, whiche he layde before vs by  
 hys seruauntes hys prophetes, that  
 faythfullye, playnlye and earnest-  
 ly, spake vnto our kynge, hys cou-  
 cellers, nobilitie, and to all the peo-  
 ple of the lande, that they shulde cor-  
 forme theyr lyues vnto the moste ho-  
 ly doctrine, whych they dayly herde  
 wyth their owne eares, and redde  
 wyth their eyes, & we (I saye) whi- **1. Cor. 6.**  
 che receyued the grace of the Gospel  
 in bayne, and made it a cloke of our  
 wantō lustes, greedy couetousnes, & **1. Pet. 2.**  
 vnfaciable ambition, myght be cal-  
 led thorow this affliction vnto re-  
 penance. For (as the authoꝝ of the  
 seconde booke of the Machabees say-  
 eth) we haue this grace more then  
 other people, that God doth not suf-  
 fer vs longe to synne unpunished  
 lyke other nations, that when the **2. mac. 6**  
 dape of iugement cometh, he maye  
 punyssh them in the fulnes of theyr  
 synnes. &c. yf we synne he correc-  
 teth, but he neuer wythdraweth his  
 mercy fro vs: and tho he punyssheth  
 wyth aduersitie yet dothe he neuer  
 forsake hys people. Therefore lyke-  
 lyse

woyle as the luckey successe of the ydolatrose and wicked Moabites, Cananites, Philistians, Madianites, Ammonites, Ammozites, Sidonians, Amelikites, Philistians, Egyprians, Assyrians, Babylonians and other, whych they had agaynst Goddes people, the chyl dren of Israel, dothe not proue that the false and superstitious religions of these abhominable ydolatrers wer gods true worshipping, or that they were Goddes true church: euen so the luckey successe, wherof oure aduersaries in their barbarous and cruel interpretations do so much bragge, do neither proue theyr superstitious worshippings to be true religion, nor their mooste bestly Sodome to be Christes true catholyke church.

Yf thou be desyrous further to knowe Goddes wonderfull iugementes in prospering thongodly in thys worlde, reade the. 12. of Hieremye, the. 1. of Abacuc, the. 21. of Job, the. 36. and the. 72. psalines. And yf thou be in lykemaner willynge, to knowe what afflictions and troubles tholde and propheticall church suffered in thys lyfe, reade the latter  
ende



ende of the. ii. to the Hebrues. But  
as for þe Church of Christ, she ought  
alwayes to prepare her selfe after  
the sample of her heade & captaine  
Christ, to denye her selfe, and to take  
vp her crosse, and so to folowe hym  
into hys kyngdome: Into þe whyche  
she muste enter by sufferynge many  
troubles. For thys is a true sayeng,  
(sayeth S. Paule) yf we be dead with  
Christe, we also shal liue wpth him,  
yf we be patient, we shal also reigne  
wpth hym, yf we denye hym he shall  
also denye vs. And agayne he sayeth  
all that wot lyue godly in Christ Je  
su muste suffer persecution. Thys  
is therfore the very and true badge  
of Christes Church, wherof Peter  
& thapostles reioysed, wherof Paule  
dyd glory, wherof we are at this pre  
sent no more ashamed, then we are  
of Christ crucified. For because we  
do not suffer theyr raylynge lyes,  
wzongfully enprisonments, malici  
ous pursutes, euen vntyll banyshe  
ment from our native countrey, bar  
barous and cruell robbynge and  
spoylynge of lādes, houses, lyuyn  
ges, lyberties, & goodes, we do not  
(I saye) suffer these moſte bocherlye  
per

Mat. 16

Act. 14.

2. tim. 2.

2. tim. 3

Act. 5.

Rom. 5.

2. Cor. 11.

and, 12.



persecutions, because we maye be  
1. pet. 4. truely charged to be murtherers,  
theues, hozemongers, sodomites, i-  
dolaters, or busye bodies in other  
mens matters, but only because we  
are christeãs, glozieng onely in the  
Lorde Christ, and in hys moste holy  
and p̄cious death, whyche we be-  
1. Job. 2. leue alone wpythout mans merites,  
or satisfactory Masses, or other lyke  
inuentions what so euer, to be oure  
redemption and satisfaction, & the  
Lorde Christ to be our onely om-  
nisufficient redeemer and mediator  
1. timo. 2. atoz, by whome and wpych  
whome vnto the Father in  
and holy Gooste be  
all honoz dothe  
nion and  
rule.  
et.

Anno. 1555. 10. Calen.

Martij.

## To the Reader.

**L**et no man be troubled  
that S. Augustine maketh  
no mencion of this  
worke that foloweth in  
his Retractacions. He had his bo-  
kes of retractaciōs in hande/ whē  
he wrote these: as he himselfe doth  
witnessse in the secōde boke of this  
matter.

The fyrst boke of the Predesti-  
nacion of saintes made by S. Aure-  
lius Augustine bishop of Hippone,  
and translated into Englyshe by  
John Scory, the late bishop of Chi-  
chester. Cap. i.

**V**e knowe that the A-  
postle haue sayd in his  
Epistle to the Philippi-  
ans: It greueth me not  
to write one thinge to  
you. For to you it is a sure thyng.  
Notwithstandyng the same wry-  
tyng

Philip. 3.

Bala. 6.

Grace is  
no grace  
yf it be ge  
uen for  
merites.

tinge to the Galathians, when he  
sawe that he had sufficiently wrou  
ght that thyng amonge them,  
which he perceyued to be necessary  
for them, by the ministry of his  
doctrine, he sayd: Fro hence forth  
let no mā put me to busines: or (as  
it is red in many bokes) let no mā  
trouble me. But I, altho I do con  
fesse, that I am greued that ther is  
no place geuen, to so many & ma  
nifest authozites of Goddes word,  
wherby the grace of God is comen  
ded (which is vtterly no grace yf it  
be geuen for our merites) yet your  
diligence and brotherly loue most  
deare sonnes Prosper and Hilari,  
that wolde not haue these men so  
fondly erre (in somoch that after so  
many bokes and epistles made of  
this matter, yet agayne you desyre  
me to wyte of the same) I do so  
muche loue, as I am not able to ex  
presse: but that I loue it so muche  
as I ought, I dare not asserme.  
Wherfore lo I wyte vnto you a  
gayne, and althco I am not nowe  
present with you, yet by your mea  
nes I take in hande agayne that  
thyng, whyche I thought that I  
had



had sufficiently entreated already. Fol. 27

For when I had consydered youre letters, me thought those brethren for whome ye are so Chyristeanlye carefull, lest they should folowe the sayeng of the Poete, which is, let euery man trust to hym selfe (and should fal into that which was not spokē by the Poete, but by the P[ro]phete. Cursed is euery one that putteth hys trust in man) ought to be handeled after that maner, as thapostel handeled them to whome he sayd: and yf you be otherwyle mynded, God shall open euen the same vnto you, for they are yet deceiued in the question touchyng the p[re]destination of saintes. But they haue, wherby (yf they be otherwyle mynded in thys matter) God may reuele thys also vnto them, yf they walke in that wherunto they are come. Wherfore thapostell when he had sayd, yf you be otherwyle mynded God shall open euen the same vnto you: notwithstanding (sayeth he) let vs procede in that, wher vnto we are come.

But these our brethren for whō your godly charite is so careful are

B 2 come

Jere. 17.  
Cursed is  
he that  
trusteth  
in man.  
Phi. 3.

By what  
meanes a  
ma mai  
attaine to  
the true  
knowlege  
of al mat-  
ters in re-  
ligion, y  
come in  
to contro-  
uersye.

come vnto this point, that they be-  
leue with the Church of Christe,  
that mankynd is bozne subiecte to  
the synne of the fyrst man: and that  
no mā can be deliuered from this  
euil, but only by the ryghteousnes  
of the seconde man. They are also  
come vnto thys, that they acknow-  
lege that the wyl of mā is preuen-  
ted by god his grace, & that no mā  
is able of himselfe either to begin,  
or to finishe any good worke. The-  
se thinges therfore wher vnto they  
are come beyng retayned, do sepe-  
rate them farre from the Delagiās  
erroz. Wherfore yf they shall pro-  
cede in these, and call vpon hym  
that geueth vnderstandynge, (yf  
they haue a wronge iugement of  
Predestinaciō) God wil reuele also  
that matter vnto them: notwithsta-  
ndyng let vs also bestowe suche affe-  
ction of loue and ministry of the  
worde as he whome we call vpon  
doth giue: that we may in these bo-  
kes speake those thinges that may  
be mete and profitable for them.  
For howe do we knowe whether  
parauenture our God by this our  
seruice (wherby we serue them in  
the



the fre charitie of Christ) wil bring  
thys t hyng to passe:

### The seconde Chapter.

**F**yrst therfore wy muste de  
clare that ffaith where by  
we are Christians, is the  
gyft of God, yf neuerthe  
lesse it were possible for vs  
to do this with moze diligence, the  
we haue alreedy done it in so many  
and so great bookes. But now I per  
ceyue that we muste make answer  
vnto them, which say that the wyt  
nesses of the holy scriptures, whi  
che we haue alleged for this mat  
ter, proue onely that we haue the  
selfe ffaith of our selues, but then  
crease of it we haue of God: as tho  
ffayth were not geuen vs of God,  
but onely encreased in vs of hym,  
for that meryte sake that it began  
of vs. They do not therfore varpe  
from that opinion, which Pelagi  
us hymselfe in the iugement of by  
shoppes in Palestina was compel  
led to condemne (as the actes of the  
same do wytnesse) that the grace of  
God was geuen accordyng to our



Rom . ii.

merites: as tho y beginning of our  
fayth appertained not to the grace  
of God, but rather that for the be-  
gynnyng sake, it were added vnto  
vs, that we might beleue moze ful-  
ly and perfytlly: and by this meane  
we should first geue vnto God the  
beginnyng of our fayth, that we  
myght be recompensed with the in-  
crease of the same, and with what  
soeuer els we should faythfullye  
aske. But against these, why do we  
not rather heare: who hath geuen  
vnto hym fyrst, and he shalbe reco-  
pensed agayne: for of hym, and by  
hym, and in hym are all thynges.  
And therfore the very selfe begyn-  
nyng of our fayth of whome is it,  
but onely of hym: for not only o-  
ther thynges (this except) are of  
hym: but of hym, and by hym, and  
in hym are al thinges. But who  
can saye that he whiche now haue  
begō to beleue, do deserue nothing  
of hym in whome he dyd beleue:  
wherby it is brought to passe, that  
other thinges are now counted to  
be added as Goddes recompence  
to hym that haue deserved: & thus  
the grace of God is geue accordyng  
to

to our merites. When thys was  
obiected against Pelagius, he con-  
demned it, that he should not be co-  
demned hymselfe. Whosoever ther-  
fore wyl utterly auoyde this dam-  
nable opinion, let hym truely vnder-  
stande what thapostel sayeth,  
vnto you it is geuen for Christes  
sake, that not onely ye should be-  
leue on hym: but also suffer for hys  
sake. He teacheth y either of these  
is the gyft of God, because that (sa-  
eth he) either is geue: Neither doth  
he say that ye myght beleue in him  
more fully and parfithly: but that ye  
myght beleue in hym: Neyther  
sayd he, that he hym selfe obteyned  
mercy that he might be more fayth-  
ful, but that he myght be faythfull.  
For because he knewe that he had  
not fyrst geuen vnto God the be-  
gynnyng of hys fayth, and was  
recompensed of hym wyth then-  
crease of the same, but that he was  
made faythfull of hym, of whome  
he was also made an Apostell. For  
the veray begynnynge also of his  
fayth are wytten, and are mooste  
manifest by the solemne readyng  
of them in the churche. For he be-

Fol. 4.

It is a  
damna-  
ble opini-  
on to af-  
ferme the  
grace of  
God to  
be geuen  
accor-  
ding to  
our meri-  
tes.

Phil. 1,



1  
Psal. 84.

God gra  
unt thys  
grace to  
al Magi-  
strates,  
that of ig-  
norance  
tho:ow  
onbeleue  
do perse-  
cute the  
right chri-  
sten sayth  
2. Cor. 3.

ynge contrary to the fayth whych  
he destroyed, & amercadyng great  
enemy therof, was sodely by a mo-  
re myghty grace couerted to the sa-  
me (he couertyng hym, which was  
sayd by the prophet should worke  
thys conuersion: Thou conuerting  
vs, shalt quicken vs) that not only  
of onwillinge he myghte be made  
willing to beleue, but also that of a  
persecuto: he myght suffer persecu-  
cion in the defence of that fayth,  
whych he dyd before persecute. For  
it was geue hym of Christ, not on-  
lye to beleue in hym, but also to suf-  
fer for hym. And therfore he pray-  
syng thys grace, which is not geue  
for any merites, but worketh al  
good merites sayeth, not y we are  
sufficient of our selues, to thynke a-  
ny thynge as it were of our selues  
but our ablenes cometh of God. Let  
thē marke here, & cōsyder wel the-  
se wordes, whiche thinke that y be-  
gynnyng of fayth is of vs, & then-  
crease therof is of God. For who  
seyth not that thynkinge goeth be-  
fore beleuyng? For no man bele-  
ueth any thing, except he hath first  
thought, that it oughte to be bele-  
ued. For althoo sodenly, altho very

swyftly  
before  
media  
rable  
necess  
beleue  
cogita  
very d  
els, bu  
for n  
leueth  
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leue:  
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and i  
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swyftly certaine cogitations do go  
before the wyll to beleue, & the im-  
mediatly do so folowe as an insepe-  
rable companion; neuertheles it is  
necessary that all thinges that are  
beleued, should be beleued wyth a  
cogitacion goynge before: altho in  
very dede beleue it selfe is nothing  
els, but to thinke with agreement.

For not euery one that thinketh be-  
leueth: forasmuche as mani thinke  
to that ende that they maye not be-  
leue: but euerye one that beleueth  
thinketh, & in beleuyng thinketh,  
and in thinkyng beleueth. As tou-  
ching therfore, that belongeth to  
religion and godlynes, wherof  
thapostell spake: yf we be not able  
to thynke any thyng as of our sel-  
ues, but oure ablenes commeth of  
God: certainly we are not able to  
beleue any thyng as of our selues  
(the which we can not do without  
thinkyng) but our ablenes wher-  
by we begynne to beleue commeth  
of God. Wherfore as no man is a-  
ble of hymselfe, either to begyn or  
performe any maner of good work  
(whych these brethren (as your let-  
ters testifie) do now confesse to be  
true

A Short de-  
scription  
of beleue.

Who be  
they that  
extol the  
selues a-  
gaynst  
God.  
Rom. 4.

true: wher by it foloweth, that in  
the beginning and performing of  
euery good worke, our ablenes com-  
meth of God: euen so no man is a-  
ble of himselfe either to begyn or  
to performe fayth, but our ablenes  
commeth of God: For fayth yf it be  
not thought, is no fayth: & we are  
not able to thynke any thyng of  
oure selues, as of oure selues, but  
our ablenes is of God. We muste  
therfore beware brethren beloued  
of God, that mā do not extolle him-  
selfe against God, when he sayeth,  
that he performeth that, which god  
hath promysed. Was not the fayth  
of the Gentils promysed to Abra-  
ham, and he geuyng prayse to God  
was moste certainly perswaded, y  
he whyche had promysed, was able  
also to performe. He doth therfore  
worke the fayth of the gētys, that  
is able to performe that he promys-  
eth. Furthermore yf God do wor-  
ke our fayth, wōderfully working  
in our hertes to make vs beleue: is  
it to be feared that he is not able to  
worke all: and should mā then cha-  
leng to hymself the fyrst parte ther-  
of, that he maye deserue to receiue  
the



the lasse part of hymn ?

Fol. 7.

Consyder ye yf by this meanes any other thyng be brought to passe, but that the grace of God should by al meanes be geuen according to our merites, & so grace should now no more be grace. For by this meanes it is rendred as dewe, and not geuen frely: for it is dewe to him y beleueth, that y selfe sayth be encreased of the Lord: and that the sayth encreased, should be a rewarde of the sayth begon: neither do men marke, that by the affirmation of this doctrine, this rewarde is imputed to them that be lue not of fauour but of dutie.

But why now we do they not ascribe altogether to man, (For I can not perceyue by any meanes, but that he whiche coulde begynne that he had not, may encrease that he hath now begon) but only because they are not able to resylte y mooste manifest wytnesses of God, wherby sayth also (of whome godlynes hath her begynnynge) is declared to be the gyft of God. As this place do declare: God hath deuידed to euerie mā the measure of sayth: and that, peace

Godlynes  
nes springeth  
geth of  
sayth: ther  
fore do  
charite  
springe of  
sayth: and  
not con-  
trary. 1.  
timo. 1.  
Rom, 12,



Rom. 1.

Our ad-  
uersaries  
compound  
with god

peace vnto the brethren, and char-  
tie with fayth frō God the father,  
and the Lorde Iesu Christ: & suche  
other. A man therfore that wyl not  
stryue against so manifest wytnes-  
ses, & yet wyl ascribe to his owne  
power that he beleueth, he doth as  
it were compōde with God, that  
he may challenge parte of fayth to  
hymselfe, and that he maye leaue  
parte to hym, and that whych is  
more arrogant, he taketh the fyrst  
to hym selfe, and geueth hym that  
foloweth: and as touchynge that  
whych he sayeth belongeth to both  
he maketh hymself the doer of the  
fyrst, and God of the last.

### The thyrde Chapter.

No good  
thyng is  
our owne

1. Corin. 4

**B**ut that godly and meke  
doctoꝝ (I meane the most  
blessed Cipriane) was not  
of thys iugement: which  
sayd that we ought to glo-  
rye in nothyng, forasmuche as no  
thyng is our owne. This thyng to  
proue he alleged y<sup>e</sup> Apostle for wytnes-  
se sayeng: what haste thou, that  
thou halt not receaued; but yf thou  
haue

have receyued, why dost thou glo-  
ry as tho thou had not receyued?  
By this wytnesse chiefly, was I al-  
so overcome, when I dyd in lyke  
manner erre, thynkyng sayth wher  
by we beleue in God, not to be the  
gyft of God, but to be in vs of our  
selues: and that we dyd obteyne by  
it the gyftes of God, wherby we  
myght lyue in thys world soberly,  
iustly, and Godly. For I dyd not  
thynke that saythe was preuented  
by God his grace, that throughe it  
myght be geuen vnto vs that we  
dyd profitably aske: but onely I  
thought, that we could not beleue,  
except we herde fyrst the preaching  
of the truthe: but that we myght co-  
sent to the Gospel when it is prea-  
ched vnto vs, I supposed it to be  
our owne, and of our selues. The  
whyche myne erro: is declared in  
dyuers of my workes, that were  
writtē before I was made byshop.  
Amonge which is also that, wher-  
of you haue made mēcion in your  
letters: where as is an exposition  
of certeine propositions of the pist-  
le wrytten to the Romanes. Fur-  
thermoze when I retracted all my  
wo:z

S. Aug.  
cōfesserh  
his error:  
wolde to  
god oure  
B. and P.  
that haue  
the lyke er-  
ror, wold  
make the  
lyke con-  
fession.

Out of  
these wo:z  
fes do  
our aduer-  
saries ga-  
ther diue-  
rs autho-  
rities of  
S. Aug.



against  
grace for  
the defen  
ce of free  
wyl and  
merites.

Rom. 9.

Mal. 1.

The cau=

workes, and dyd wyte the same re  
tractacion: of the which I had now  
fynished two boke, before I had  
receyued your longe letters: when  
I was in the fyrst volume now co  
me to the retracting of thys boke,  
ther I spake after thys maner: In  
lyke maner disputing what I say)  
God dyd chose in hym y was not  
yet borne, to whom he sayd that the  
elder should serue hym: and what  
he reiected in the same elder, being  
in lyke maner not yet borne: of  
whome for the which cause the pro  
phete said: I haue loued Iacob, but  
Esau I haue hated (altho this testi  
mony of the Prophet was spoken  
loge after) at the length I brought  
my disputation vnto thys point,  
What I sayd: God hath not therfo  
re in his forknowledge chosen any  
mans workes, which he should gy  
ue hym: but he hath in hys forknow  
ledge chosen sayth, so that he hath  
chosen hym, whom he knewe afor  
hade would beleue in hym, to who  
he myght geue y holy Boost, that  
by workynge of good workes, he  
myght also attaine to eternal lyfe.  
I had not yet diligently sought, nor  
yet soude out, what maner a thing

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the election of grace was : wherof Fol. 8.  
the same Apostie sayeth. The rem- se why s.  
naunt are saued by the election of Aug. con-  
grace: whych verely is no grace, yf tinued so  
any merites at al go befoze it: lesse longe in  
that whych is now geuen, shoulde this error  
not be geuen accordyng to grace, Rom. 11.  
but rather as dewtye recompensed  
to merites. Wherfoze thys that I  
sayd immediatly : For the same A-  
postle sayeth, it is y<sup>e</sup> selfe same God  
that worketh all in all : but in no  
place it is sayde, that God bele-  
ueth all in all : and then after  
I added . For in that we beleue,  
it is our owne, but in that we wor-  
ke wel, it is his, that geueth the ho-  
ly goost to them that beleue: suerly  
I would not haue sayd thus : yf I  
had then knowe, that the self sayth  
had ben also founde amonge god-  
des gyftes, whych are gyuen of the  
same spirite. Both then are oures,  
for the choise of wyl: & yet that not-  
wthstandyng both are geuen, tho-  
rowe the spirite of fayth and chari-  
tie. For not charitie only, but as it  
is wrytten: Charitie with fayth fro  
God the Father and the Lorde  
Jesu Christ. And where as a lytle Ephe. 6.  
after I sayd thus: for to beleue and

Rom. 9.

There is  
one pecu-  
lier callig  
that belō-  
geth only  
to gods  
chosen,

wyll is oures, but to gyue to them  
that beleue and wyl power to wor-  
ke well thow we the holy goost, by  
whome the loue of God is spred a-  
bode in our hartes, is his: This is  
true: but by y same rule, both these  
are also his, for because he doth pre-  
pare the wyl: & both are oures, be-  
cause they are not done excepte we  
be wyllyng. And by this whiche I  
sayd also after. For neither can we  
wyl, except we be called, and whe  
after calling we shall wyl, our wil  
and runnyng are not sufficient, ex-  
cept God geueth strength to vs rū-  
nyng, and brynge vs thether, whe-  
ther he do cal vs: And then after I  
concluded thus: It is therfore ma-  
nifest that it lyeth neither in the rū-  
ner nor in the wyller that we wor-  
ke well, but in God that hath mer-  
cy: thys is a moste true sayeng.  
But I dyd speake but lytle of that  
calling, whiche is wrought accor-  
dyng to the purpose of God. For  
thys maner of callinge belongeth  
not to al that are called; but onlye  
to the electe. Therfore this that I  
sayd a lytle after: For lytewyse as  
in them whome God hath chosen,  
not



not woꝝkes, but fayth begynneth  
the merite, that they maye woꝝke  
thoꝝowe the gyft of God: Euen so  
in them whome he condemne, infi  
delitie and vngodlynes begynneth  
the merite of paine, that by the self  
paine they may also woꝝke wycked  
ly: this I said moſte truely: but yet  
I ſayd not that the merite of fayth  
was alſo the ſelfe gyft of God: nei  
ther dyd I thynke it a thyng woꝝ  
thy to be enqyꝛed foꝝ. And in an  
other place. Foꝝ vpon whom (ſayd  
I) he hath mercy, he maketh hym  
to woꝝke wel: and whome he dothe  
harden, he leaueth hym to woꝝke  
euil. But bothe that mercy is geue  
to the merite of fayth goynge befoꝝ  
re, and alſo thys harding to the pꝛe  
cedynge wyckednes. The whyche  
berely is true, but yet we ought to  
haue ſerched further whether that  
alſo the merite of fayth do pꝛeuent  
gods mercy: that is, whether thys  
mercy is therfoꝝe only wrought in  
man, becauſe he was faythfull: oꝝ  
whether it was alſo wrought, that  
he myght be made faythfull. Foꝝ  
we reade (as thapoffle ſayeth) I ha  
ue opteyned mercy, that I myghte

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be

Fol. 17.  
wherof  
is men  
on made  
Ro. 8. &  
this is ac  
coꝝdying  
to the pur  
poſe of  
God.

1. Timo. 1.



be made faythful: he sayeth not, be  
cause he was faythful. It is then  
geuen vnto the faythful, but it was  
also geuen, that he myght be made  
faythfull. Wherfore in an other  
place of the same booke, I sayd most  
truly. For yf not of workes, but  
thorow goddes mercy, we be both  
called that we mai beleue, and also  
when we beleue, it is geue vs that  
we maye worke well, the Gentyls  
are not to be enuyed for this mercy  
neuerthelesse. I dyd not there so di  
ligently entreate of that callynge,  
which is accordyng to goddes pur  
pose, as I ought to haue done.

#### The fourth Chapter.

**Y**ou se verely what was  
then my iudgement of  
fayth & workes (althoo  
I traueled in the comen  
dacion of god his grace)  
in the which iugement, I percea  
ue that these oure brethren are at  
this present: because they haue not  
so muche endeuoured theselues to  
profyt, and to go forwarde wyth  
me in readyng my bookes, as they  
haue

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shal we  
God for

they haue in the only readyng of  
 them. For yf they had thus endeuo  
 red them selues, they should haue  
 founde this matter dissolued, accor  
 dyng to the truth of the holy scri  
 ptures, in the first boke of the two  
 which I wrote in the begynninge,  
 of my Byshoppe vnto Simplicianus  
 of blessed remembraunce, by  
 shop of the Church of Millane, suc  
 cessour vnto S. Ambrose: except per  
 aduenture they neuer salve them.  
 Which yf it be so I pray you cause  
 that they mai haue the sight of the.  
 I dyd fyrste speake of the fyrst of  
 these two boke, in the second boke  
 of my retractacions: where as my  
 wordes by these. Amōge the boke  
 (sayd I) which I made beyng By  
 shoppe, I wrote the first two vnto  
 Simplicianus byshop of the church  
 of Millane, the successour of the  
 moste blessed Ambrose of diuers  
 questions: wherof I bestowed two  
 in my first boke that touche mat  
 ters that are entreated to the Ro  
 manes. The first of these questios  
 is of that which is wrytten: what  
 shal we the say, is the lawe synne?  
 God forbyd: vnto that place where

fol. 18.

The com  
 mon fault  
 of al papi  
 stes in rea  
 dyng the  
 doctores,  
 whyche  
 gnare  
 only vpo  
 their er  
 rors, and  
 deprave  
 al that  
 they ha  
 ue writte  
 well: as  
 they do  
 the scrip  
 tures.

Rom. 7.

Rom. 9.

S. Aug.  
labored to  
set vp the  
choyse of  
mā's wyll  
but grace  
ouercam.

he sayeth, who shal delyuer me fro  
this body of death? The grace of  
God thorow Iesu Christ our Lord.  
These wordes of the Apostle, the  
lawe is spiritual, but I am carnal:  
and the reste which declare the bat  
tyle betwene the spirite and the  
fleshe I dyd so expounde, as thoo  
thapostle had described a man, be  
yng yet vnder the lawe, and not vnder  
grace. For longe after I came  
to the knowlege that those wordes  
(and that moze truly) myght be al  
so vnderstand of the spiritual mā.  
The latter question in this boke,  
reacheth from that place where he  
sayeth: neither was it so wyth her  
only, but also when Rebecca was  
with chylde by one (I meane) by  
our father Isaac: vntyl these wor  
des where he sayeth, except y<sup>e</sup> Lorde  
of hoostes hadde left vs seede, we  
shoulde haue ben made as Sodoma  
and had ben lykened to Gomorra.  
In answering of which question,  
great payne was takē to set vp the  
choyse of mans wyl: but Goddes  
grace gat the vpperhande. Neither  
could any moze be attained, but on  
ly that we myght vnderstande that  
tha

thapostle  
most  
pse  
thou  
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ued it  
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the Apo  
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thapostle had sayd, according to the fol. 19.  
moste manyfest truthe. Who hath  
preferred the: what hast thou, that  
thou hast not receaved: but and yf 1. Cor. 4.  
thou haue receyued it, why gloziest  
thou as thoo thou haddest not recei  
ued it: The which the martir Cipri  
ane also willyng to declare, conclu  
ded altogether in the selfe tytle of  
hys worke, sayeng we ought to glo  
ry in no thyng, for as muche as no  
thyng is our owne. So this is the  
cause why I said before, that I my  
self also was ouercome by this wit  
nesse chesely of the Apostle: when  
I had an other iugement of thys  
matter, then God dyd open vnto  
me in the answering to this que  
stion, when I wrote (as I sayd) to  
Simplicianus the byshop. This te  
stimonye therfore of the Apostle,  
where as to subdew mans pryde  
he sayd: what haste thou, that thou  
haste not receyued: doth not suffer  
any saythfull man to save: I haue  
sayth which I haue not receyued:  
and thys proude answer is vtter  
terlye suppress by these wordes of  
the Apostel. Neither maye thys be  
said: altho I haue not parfit faith,  
yet

yet I haue the begynnynge therof  
wher by I beleued fyrst in Chyriste:  
because y it is answered also here:  
what haste thou, that thou hast not  
receyued: but and yf thou haue re-  
ceyued, why dost thou gloze as tho  
thou had not receyued?

The. v. Chapter.

**B**ut as touchyng that they  
thynke, that thys sayeng  
what hast thou, that thou  
hast not receyued, can not  
therfore be spoken of this  
fayth, because that whyche was  
fyrst geuen to nature beyng hole  
and parfyte, remayneth ikyl in the  
same nature altho corrupt. do ma-  
ke nothynge for theyr purpose, yf  
we remember for what entent the  
Apostle spake thys. For his entent  
was to bringe to passe, that no mā  
should gloze in man: for ther were  
sprong up discencions amonge the  
Chyristian Corinthians, so that eue-  
ry one sayd; I holde of Paule, an-  
other I holde of Apollo, but an o-  
ther sayd, I holde of Cephas: & fro  
thence he came to this, that he said,  
God

God  
ges  
wyle  
weak  
fount  
And  
thing  
God  
reput  
thing  
shoul  
Apost  
rye m  
that n  
and b  
rye in  
had sa  
rye in  
whom  
ded by  
he) in  
unto  
fulnes  
ption,  
che do  
Lorde  
this h  
he aft  
ye are  
is am

God hath chosen the folyshe thynges fol. 20.  
 of the worlde, to confound the  
 wyle. And God hath chosen the  
 weake thynges of the worlde, to co  
 founde thynges which are myghty  
 And byle thynges of the worlde, &  
 thynges which are dyspyled hathe  
 God chosen, yea and thynges of no  
 reputaciō, for to brynge to nought  
 thynges of reputaciō. that no fleshe  
 should glorie in his p̄sence. The  
 Apostels intent in this place is be  
 rye manifestly against mā's pryde,  
 that no man should glorie in man.  
 and by this meanes, should not glo  
 ry in hymselfe. Further when he  
 had sayd, that no fleshe should glo  
 ry in Goddes syght, to declare in  
 whome man ought to glorie, he ad  
 ded by and by, of hym ye are (sayth  
 he) in Christ Iesu, whiche is made  
 vnto vs wysedome of God, & right  
 fulnes, and sanctifieng and redem  
 ption, that (as it is wyttē) he whi  
 che doth glorie, should glorie in the  
 Lorde. From thence he deduced  
 this his purpose to thys point, that  
 he after (rebukynge them) sayd: for  
 ye are yet carnall. for seynge there  
 is among you enuyeng and stryffe  
 & 4 are

Jere. 9.

1. Corin. 3.



Thapost-  
les intent  
is to brig  
downe  
man, that  
God mai  
be extol-  
led.

are ye not carnal, and walke after  
the maner of men? For when one  
sayeth I holde of Paule, an other  
I am of Apollo, are ye not men?  
What then is Apollo, what thinge  
is Paule? ministers by whome ye  
haue beleued, and eue as the Lorde  
hath geuen to euery one. I haue  
planted, Apollo hath watered: but  
God gaue thencease. So then nei-  
ther is he that planteth any thing,  
neither he that watereth: but God  
that geueth thencease. Se you not  
that thapostle goeth about nothing  
els, but onlpe that man should be  
brought downe, and God alone  
eralted? Forasmoch as among the  
that are planted and watered, he  
sayeth that neither the planter, nor  
the waterer is any thing, but only  
God that gyueth increase: inso-  
moche that euen thys also that one  
planteth, and an other watereth, he  
ascribeth not to them, but to God  
sayeng, as the Lorde hath geuen to  
euery man: I haue planted, Apollo  
hath watered. Fro hence therfore  
he continuyng in y same purpose,  
came to thys point that he sayd: let  
no man therfore glory in man.

For

For he had euen now sayd, he that Fol. 21.  
gloryeth, let hym glory in the Lord  
After these and certayne other wordes that are ioyned vnto these, this  
selfe intent of his is brought vnto  
thys that he sayeth: These thynges  
brethren I haue figuratiuely des-  
cribed in myne owne persone and  
Apollus for your sakes, y<sup>e</sup> ye myght  
learne by vs, that no man (beyond  
that whych is aboue writte) swelle  
one agaynst an other for an others  
sake. For who preferreth the? what  
hast thou that thou hast not recey-  
ued? but and yf thou hane receiued  
it, why dost thou glory as tho thou  
had not receyued it? In this moste  
euident intert of the Apostle, wher  
in he speaketh agaynst mas pryde,  
that no man should glory in man,  
but only in the Lord, to thynke vp  
on the natural gyftes of God, or  
vpon the selfe hole and perfecte na-  
ture, as it was geuen in her fyrste  
creation, or vpon any of the rem-  
nauntes of the corrupted nature, is  
(as I suppose) a very great absur-  
dite. For is one man preferred be-  
fore, another by these gyftes which  
are common to al men? The Apo-  
stle

Ther is a  
certeyne  
speciall  
grace  
that deui

file in thys place said fyrst, for who  
doth preferre the: and after this he  
added: but what haste thou, that y  
haste not receaved: for the mā that  
swelleth agaynst another myght  
saye, my sayth dothe preferre me,  
my ryghteousnes dothe preferre  
me: or yf ther be any other thyng.  
But this godly doctor meting with  
suche ymaginations sayeth, what  
hast thou, that thou haste not recei  
ued: of whome, but onely of hym  
which hath preferred the aboue an  
other, to whome he hath not geuen  
that whych he hath geuen to thee.  
But and yf thou also hast receiued  
(sayeth he) why doest thou glorie,  
as tho thou haddest not receyued:  
doeth he saye any other thyng. I  
pray the, but only that he that doth  
glorie should glorie in the Lorde:  
But no thyng is so contrarie to  
thys vnderstandyng as that anye  
mā should so glorie of his merites,  
as tho he hym selfe were the wor  
ker of them and not goddes grace:  
but suche grace, as seuereth y good  
from the euell, not that which is co  
mon both to good & euell. Let ther  
be then a grace genē vnto nature,  
wher



wherby we are reasonable creatur<sup>s</sup> fol. 22.  
 res, and are preferred from brute deth the  
 beastes: let ther be also a grace ge<sup>ve</sup> electe frō  
 uen to nature, wherby amōg men the repro  
 the beutefull are preferred frō the bate.  
 euell fauored, or the wittye from the  
 foolyshe, and yf ther be any suche  
 lyke. But he whome thapostle re  
 prehended dyd not swelle agaynst  
 brute beastes, nor agaynst any o  
 ther mā for any natural gyft, whi  
 che maye be also in the mosste wic  
 ked: but he dyd swell for some good  
 gyft, that apperteyned to a godlye  
 lyfe, ascribyng it to hym selfe, and  
 not to God, when he deserued to  
 heare: who doth preferre the: what  
 haste thou that thou hast not recey  
 ued: for althoo it be in the possibi  
 lite of nature to haue faythe, do it  
 therfore folowe that she also hathe  
 fayth in dede: for aldo it be in pos  
 sibilite for all men to beleue, yet al  
 men do not beleue in dede. for tha  
 postle sayeth not, what canst thou  
 haue, which thou hast not receiued  
 that thou myghtest be in possibilite  
 to haue: but he sayeth, what haste  
 thou, that thou hast not receyued?  
 Therfore to be in a possibilite both  
 to

Rom. 10.  
 2. Thes. 3.

The pecu  
liar grace  
of gods  
electe.

to haue fayth & charitie is cōmō to  
the nature of mā: but to haue faith  
and charitie in dede is peculiar to  
the grace of the faythful. That na  
ture therfore wherin is geuen vs  
a possibilitie to haue fayth, doth not  
preferre one man befoze an other:  
but the selfe fayth is it, that prefer  
reth the faythful from and aboue  
the vnfaythful. And therfore wher  
it is sayde: who doth preferre the?  
what hast thou, that thou haste not  
recepued? Who so euer dare saye,  
I haue fayth of my selfe: (I haue  
not therfore recepued it) doth cer  
teynlye resist this moſte manifest  
truthe: not as tho to beleue, or not  
beleue, were not in the choise of  
mans wil: but the wil in the electe  
is prepared of the Lorde. And ther  
fore it doeth also appertaine to the  
selfe faith, which is in the wil. For  
who hath preferred the? what hast  
thou that thou haste not recepued?

The. vi. Chapter.

**M**Any do hear the word  
of truthe: but some do  
beleue it, and some do  
resyst it. These therfore  
wyl beleue: but the  
other

other  
raunt  
But f  
is pre  
& of o  
certe  
that t  
that t  
That  
el sou  
pet th  
remin  
ten, &  
rite o  
shoul  
shoul  
dave.  
table  
witha  
a rew  
be bly  
dow  
holde  
merc  
obtay  
ment  
ded: a  
se the  
beca  
cye th

other wyl not beleue. Who is igno-  
raunt of thys? who do deny this?  
But for asmoche as y wyl of some  
is prepared of the Lorde to beleue,  
& of other some it is not: we muste  
certainly put a difference, betwene  
that that commeth of his mercy, &  
that that commeth of his iugement.  
That (sayeth thapostle) which Isra-  
el sought, he hath not obtained, but  
yet the election hath obtained. The  
remnaunt are blynded, as it is writ-  
ten, God hath geuen them the spi-  
rite of vniquietnes, eyes that they  
should not se, and eares that they  
should not heare, euen vnto thys  
daye. And Dauid sayeth: let theyr  
table be made a snare to take them  
withal, and an occasion to fal, and  
a rewarde vnto them: let their eyes  
be blynded that they se not, & bowe  
downe their backes alwayes. Be-  
holde here mercy and iudgement:  
mercy in the eleccion, which hath  
obtainned goddes mercy: but iudge-  
ment in the reste which are blyn-  
ded: and yet the one beleued, becau-  
se they wold, the other belcued not,  
because they would not. Merc-  
ye therefore and iudgement were  
wrought

fol. 23.  
The wyl  
of some  
is prepa-  
red, the  
wil lof o-  
ther is  
not prepa-  
red of the  
Lorde to  
beleue.  
Rom. ii.

Esa. 6,

Psal. 68



Rom. 11.

god hath  
saued vs  
for no  
thyng.  
Psal. 55.

wrought in the selfe wylles. For  
thys eleccion cometh of grace, and  
not of merites. For he sayd afore :  
euen so at thys tyme, ther is a rem-  
nant saued thowhe the election  
of grace. If it be of grace then is  
it not of woꝝkes. For then grace  
should not be grace. What the that  
the election haue obtained, they ha-  
ue obtained it frely. For ther went  
no thyng of theirs before, whyche  
they fyrst gaue, that they myght be  
recompensed. For he hath saued  
them for nothyng. But the reste  
which were blynded, were recom-  
pensed: as that is also there decla-  
red. Al the wayes of the Lorde are  
mercy and truthe. His wayes are  
unsercheable. Therfore both hys  
mercy wherby he dothe frely deli-  
uer, and also his truthe wherby he  
doth iustely iuge, are unsercheable

The. vii. Chapter.

**B**ut peradventure they say.  
The Apostle do put a diffe-  
rence betwene sayth and  
woꝝkes: he sayeth in dede  
that grace cometh not of  
woꝝkes: but he sayeth not that it  
cometh not yf sayth. It is euen  
so. Notwithstanding Iesus sayth,

that eue  
of God:  
the sain  
to hym:  
the woꝝ  
red and  
the woꝝ  
in hym  
thapostl  
woꝝkes.  
of y Heb  
from Al  
Judas b  
sayth (sa  
fied, and  
selfe say  
the reste  
properly  
men do  
selfe also  
grace th  
of your  
God, tha  
not of y  
God. An  
meth no  
uenture  
led. For  
Therfor  
bycause

that euen faythe also is the woꝝke **fol. 24.**  
 of God: & cōmaundeth vs to woꝝke  
 the same: For the Iewes sayd vn- **Joh. 6.**  
 to hym: what shal we do, to woꝝke  
 the woꝝkes of God: Iesus answer-  
 ed and sayd vnto them: This is  
 the woꝝke of God, that ye beleue  
 in hym whome he sent. So then  
 thapostle doth distincte fayth and  
 woꝝkes: as in the two kyngdomes  
 of y<sup>e</sup> Hebꝛues, Judas was distincte  
 from Israel, when as yet the selfe  
 Judas was Israel. Therfoꝝe of  
 fayth (sayeth he) that a man is iusti-  
 fied, and not of woꝝkes: because the  
 selfe fayth is fyꝛste geuen, wherby  
 the reste are obtayned, whiche are  
 pꝛoperlye called woꝝkes, wherin  
 men do lyue vprightly. For he him-  
 selfe also sayeth, you are saued by  
 grace thꝛowē fayth, and that not **Ephē. 2.**  
 of your selues, but it is the gyste of  
 God, that is, & that I sayd by faith  
 not of your selues but it is y<sup>e</sup> gift of  
 God. And now fayth (sayeth he) cō-  
 meth not of woꝝkes, lest parad-  
 uenture any man myght be extol-  
 led. For it is a common sayeng:  
 Therfoꝝe he deserued to haue faith  
 bycause he was a good man also be-  
 foꝝe

Acto. 10.  
Rom. 10.  
S. Aug.  
meanerth  
that befo=  
re Corne=  
lius had  
the know  
lege and  
faith that  
Christ  
was in=  
carnate,  
that he  
had dyed  
& rypsen a=  
gayne. &c.  
For Corne  
lius had  
the same  
faith in  
Christ to  
cum, that  
Abraham  
and the fa  
thers we  
re saued  
by:  
For it is

foze he had fayth. Which maye be  
sayd of Cornelius, whose gynes de  
des were accepted and his prayers  
herde befoze he beleued in Christ:  
and yet he gaue not almes, neither  
prayed without al maner of fayth.  
For how dyd he cal on him in who  
he dyd not beleue? But yf he coulde  
haue ben saued wythout f fayth of  
Christ, the should not thapostle Pe  
ter the chief buylder haue ben sent  
vnto him to haue buylded hym: not  
withstandyng ercept the Lord shal  
buyde the house, the buylders la  
bour in vayne that buylde it. And  
yet you saye, we haue fayth of cure  
selues, other thinges that apper  
teyne to the workes of ryghteous  
nes, we haue of the Lorde. As thoo  
fayth appertayned not to the buyl  
dyng, as tho the foundacion (I say)  
belonged not to the buyldyng.  
But yf it do chieslye and princy  
pally belong to the buyldyng, the  
buylder in preachyng do labour in  
vayne, ercept the Lorde by his mer  
cy do buylde the same within.  
What soeuer therfoze good worke  
Cornelius wrought both befoze he  
beleued in Christ, and when he be  
leued



leued, and also after he dyd belcue,  
ought to be ascribed al vnto God:  
lest peradventure any mā myght  
gloꝝy, oꝝ be extolled. Wherfoꝛe the  
only maister and Loꝛde, when he  
had said the woꝛdes which I afoꝛe  
reherſed, thys is the woꝛke of God  
to beleue in hym whome he ſente:  
in the ſame his ſermon he ſayeth a  
lytle after: I haue ſayd vnto you  
that you haue ſene me and not be-  
leued: al that the father geueth me,  
ſhall come vnto me.

The. viii. Chapter.

**V**hat meaneth thys  
that he ſayeth he ſhall  
come vnto me, but only  
that he ſhall beleue in  
me: but that thys may  
be brought to paſſe, it is the gyfte  
of the father. In lykemaṇer a lyt-  
le after he ſayeth, murmur not a-  
monge poure ſclues: no mā can  
come to me except the father which  
ſent me dꝛaue hym: & I ſhal raiſe  
hym vp in the laſt daye. It is writ-  
ten in the prophetes, and they ſhal  
be all taught of God. Every one

D

that

Fol. 17.  
impoſſi-  
ble foꝛ=  
ny to be  
ſaued  
without  
any ma-  
ner of  
ſayth in  
thonly  
mediator  
Chriſt.

foꝛ no  
man com-  
meth to  
the father  
but by hī  
Joh. 14.  
in Chriſt  
also is e-  
ternal life  
without  
whom is  
nothing  
but eter-  
nal death  
Joh. 3.  
Joh. 6.  
Eſa. 54.

The sub-  
til & wor-  
ldly wyse  
dome wil  
not be a  
scolar in  
this scole

that hath herde of the father & lear-  
ned cometh vnto me. What mea-  
neth this, euery one that hath herd  
of the father and learned cometh  
vnto me, but only y<sup>e</sup> ther is none,  
which do heare & learne of the fa-  
ther, but that he cometh vnto me:  
For yf euery one that haue herde  
of the father and learned cometh:  
out of doubt euery one then which  
cometh not, haue not herde of the  
father nor learned: for yf he hadde  
herde and learned, he should haue  
come. For ther is not one, that ha-  
ue herde and learned, that cometh  
not: but euery one (as the truthe  
sayeth) which haue herde of the fa-  
ther and learned, cometh. This sco-  
le wherin the father is herde, and  
do teache to come to the sonne, is  
farre aboue the vnderstandyng of  
the fleshe. In this scole is the sonne  
hymselfe, for he is the very worde  
of hym, by whom y<sup>e</sup> father do thus  
teache: neither dothe he worke this  
in y<sup>e</sup> ear of the fleshe, but in y<sup>e</sup> ear of  
the herte. Ther is also together the  
spirite of the father & the sonne: for  
he dothe also teache together with  
the father and the sonne. For we  
haue



haue learned that the workes of the Trinite are inseperable. And thys is verely the holpe Ghost, of whome thapostle speaketh: but we haupng (sayeth he) the same spirit of fayth. But therfoze chieslye is this attribute vnto the father, because that the only begotten is begotten of hym: and of him doth procede the holpe Ghost: of whome to dispute moze erquisytly woulde be very lōge: and further I do suppose that our labour (of the Trinite which is God) that is cōprehended in xv. bookes is come into your hādes. This scole I saye wherin god is herde and doth teache, is farre above the reache of the wysedome of the fleshe. We perceyue that many come to the sonne, because we perceyue y many beleue in Christ: but where & howe they haue herde this of the father and learned, we perceyue not. For thys grace is very secrete: but that it is grace who douteth? This grace therfoze that is thoroowe Goddes gyfte powred pruely into mens hertes, is not repued of any harde herte. For to that ende is it geuen, that the hard

Fol. 18.

2. Corin, 4

The grace of the  
 lectre is se  
 cret, whe  
 ros hard  
 hertes ar  
 not pars  
 takers,



Ezech. 11.  
and 36.

All are  
not tau=

ght to cōe  
to Christ.

Rom. 9.

nes of herte myght fyrt be taken  
awaye. Therfore when the father  
is herd within, and teacheth to cōe  
to the sonne, he taketh away the stō  
ny herte, and geueth a fleshy herte:  
accoꝝdyng as he promysed by the  
preachyng of the pꝛophet. For af  
ter thys maner dothe he make the  
sonnes of promyse, and the vessels  
of mercy, whych he hath prepared  
vnto gloꝝy. Wherefore the doth not  
he teache al that they maye come to  
Christ, but because that of mercy  
he teacheth all, whom he teacheth:  
but whome he teacheth not, of iud  
gemēt he teacheth not: For he hath  
mercy vpon whome he wyl, & whō  
he wyl he doth harden: but he hath  
merci, geuing that is good: he doth  
harden recompensyng that is de  
serued. Or els paradieture (accoꝝ  
dyng as some men thynke the di  
stinction to be made) these may al  
so be the wordes of hym, vnto who  
thapostle sayeth: Thou sayst then  
vnto me: So that we maye vnder  
stande that the aduersary had said,  
therfore he hath mercy on whome  
he wyl, and whome he wyl he doth  
harden, and so foꝝth: that is, why  
dothe

dothe he yet blame vs? For who fol. 19.  
can resist his wyl? Dyd thapostell  
answere this aduersarye thus, O  
man it is false, that thou hast said:  
no forsoth. But he answered, O  
man what arte thou, that dis-  
putest with God? Shall the worke  
saye to the workeman, why haste y  
made me on this fashion: hath not  
the potter power ouer the claye to  
make euen of the same lompe, and  
so forth as ye knowe very wel. And  
yet notwithstanding after a certein  
maner the father do teache all to  
cōe to his sonne. For it is not writ-  
ten in vayne in the prophetes: and  
they shall al be taught of God, the  
which testimony as sone as Christ  
had first recyted, he added by and  
by: euery one that haue herd of the  
father and learned, cometh vnto  
me. As we therfore speake trulpe,  
when we speake of any one scole-  
maister, which is only in the cytie:  
this scolemaister teacheth all in  
this cytie: not because al do learne,  
but because none that learne there  
any letters, lerne of any other but  
onlye of him: euen so we say trulpe:  
God do teache al to come to Christ,



Rom. 9.

1. Corin. 1.

Whiche  
al are tho  
se that  
god wyll  
haue sa-  
ued. 1. ti. 2

Joh. 6.

not bycause al do come, but because  
no man do come any other waye.  
But why he doth not teache al, the  
Apostle hathe opened so muche as  
he thought mete to be opened: be-  
cause (sayeth he) God wyllynge to  
shewe his wrath, and to make hys  
power knowen, suffered with longe  
patience the vessels of wrath ordey-  
ned to damnacion, that he myght  
declare the ryches of his glorie, on  
the vessels of mercy, whiche he had  
prepared vnto glory. Hereof it com-  
meth that the worde of the crosse is  
folysynes to them that peryshe: but  
to them that are saued it is the po-  
wer of God. All these do God teach  
to come to Christ: al these wyl God  
haue saued, and come to the know-  
lege of the truth. For and yf he  
would teache them to come vnto  
Christ, which esteeme the worde of  
the Crosse as folysnaes, without al  
doubt they also should come. For  
he neither deceyeth nor is decey-  
ued that sayth, euery one that hath  
herde of the father and learned, co-  
meth vnto me. God forbid therfore  
that any mā should not come, whi-  
che hath herde and learned of the  
father



father. Wherefore (saye they) dothe  
not he teache al: yf we shal saye, be  
cause they whome he teache not,  
wyl not learne: we shalbe answe  
red, what meaneth that then, that  
is sayd vnto hym: Lo:de thou con  
uertinge vs, shalte quicken vs: or  
els yf the Lo:de do not make of the  
vnwilling willinge, why do the  
churche accordyng to the commaū  
dement of the Lo:de praye for her  
persecutours. For so also S. Cipri  
ane would haue this that we saye,  
thy wyl be done in earth as it is in  
heauen, to be vnderstande: that is,  
as in them which do nowe beleue,  
and are as it were heuen, even so  
also in them which do not beleue,  
and are therfore yet earth. What  
then do we for them that wyl not  
beleue, but only that God shoulde  
worke in them also a wil to beleue.  
As touchyng the Iewes the Apost  
le verely sayeth. The good wyl of  
my herte, & praiser to God for them  
is, that they myght be saued. He  
prayeth for them that beleue not,  
what els, but that they may beleue  
For other wyse they do not attaine  
saluatiō. yf the the sayth of them

D 4 that

fol. 20.

Psal. 84.  
The lord  
maketh of  
vnwilling  
willing.  
Math. 5.

Math. 6.

Rom. 01.

Why so=  
mebeleue  
the prea=  
chyng of  
the gos=  
pel & soe  
not  
Math. 13  
Acto. 13.  
Joh. 6.

that do praye do preuent goddes  
grace: do therfore the fayth of them  
that are prayed for, that they maye  
beleue, preuent the grace of God?  
For this prayer is made for them,  
that fayth may be geue vnto them  
that beleue not, that is to saye, that  
haue no fayth. When the Gospell  
is then preached, some beleue and  
some beleue not: but they that be=  
leue (whē the preacher maketh out=  
wardly a soude) do inwardly heare  
& are taught of the father: but they  
that beleue not, they hear outward=  
ly, but inwardly they neither hear  
nor learne: that is, vnto y one sorte  
it is geuen that they may beleue,  
but vnto the other, it is not geuen:  
because no man (sayeth Christ) com=  
meth vnto me, excepte the father  
which sent me drawe hym: the whi=  
che after is more euidently spoken.  
For a lytle after, when he had spo=  
ken of the eatyng of his fleshe, and  
drinckyng of his blodde, and cer=  
taine also of his disciples had said:  
thys is an harde sayeng, who can  
heare hym? Iesus knowyng wyth  
himself, that his disciples dyd mur=  
mure for this, he sayd vnto them:

do



do this offende vnto you: and a lyt  
le after. The wordes (sayth he) that  
I haue spoken vnto you are spirite  
and life: but ther be certeine of you  
that beleue not. And by and by the  
uangelist sayd: Iesus knewe from  
the begynnyng who should beleue  
and who shoulde betraye him, and  
sayd: Therfore I sayd vnto you,  
that no man can come vnto me, ex  
cept it were geuen hym of my fa  
ther. Therfore to be drawen of the  
father to Christ, and so to hear and  
learne of the father, that we maye  
come to Christ, is nothyng els but  
to receyue a gyft of y father, wher  
by we maye beleue in Christ. For  
he that sayd, no man commeth vnto  
me except it were geuen hym of  
my father, dyd not preferre them  
that heare the Gospel, from them  
that heareth it not: but dyd prefer  
re the beleuers, from them that be  
beleue not.

Fol. 21.  
Joh. 6.

What is  
to be dra  
wen of  
the father  
Joh. 6.

The. ix. Chapter.

**F**ayth therfore is the gyfte  
of God, aswell when it is  
begonne, as whē it is per  
fecte: And that this gyft is  
geuē to some, and to other  
some



Strivers  
against  
the moste  
manifest  
scriptu-  
res

Jer. 9.  
Our ow-  
ne meri-  
tes are da-  
nable.

Rom. 11.

Rom. 9.

some is not geuen, no man may in  
any wyse doubt: which wil not stri-  
ue against the moste manifest holy  
scriptures. But why this saythe is  
not geuen to all, ought not to trou-  
ble any saythful man, which bele-  
ueth, that althorough one man, ar-  
brought vnder condempnacion, and  
that moste iustly without al doubt;  
so that God should not be reprehen-  
ded iustly, altho he delyuered none  
from the same. By the whych it is  
manifest, that great is the grace  
that many are delyuered, and in  
them that are not delyuered, they  
do acknowledge what should haue  
ben dewe to themselves: that they  
which glorie, should not glorie in  
their owne merites (whiche they  
perceyue to be lyke vnto the meri-  
tes of them that are damned) but  
should glory in the Lorde. But why  
he dothe rather delyuer one, the an-  
other, his iudgements are vnser-  
cheable, & his wayes past findinge  
out. For in this point also it were  
better for vs, eyther to heare of o-  
ther or to save our selues: O man  
what arte thou that disputest wyth  
God: then to take vpon vs as thou  
we

we knewe the matter, to discusse fol. 22.  
that which he would haue secrete:  
which neuerthelesse coulde not wil  
any thyng, that is vnrighfull.  
But as touchyng that which ye cal  
to remembraunce, that I sayd in a  
certaine worke of myne againste  
Porphirius, hauyng this tytle, of  
the tyme of the Christian fayth: I  
dyd so speake, that I omitted thys  
more diligent and exacte disputaci  
on of grace: not without significa  
tiō, that I would not in that place  
declare it any further, which might  
be done eyther at some other tyme,  
or els by some other bodye. For a  
monge other wordes I sayd thus,  
answeryng to the question purpo  
sed: why Christe dyd come after so  
many ages. Wherefore (sayd I) se  
yng they dyd not obiecte againste  
Christ, that al folowed not his doc  
trine (for they themselues do also  
percepue, that that can not be iust  
lye obiected, either agaynst the wy  
sedome of the philosophers, or a  
gainst h<sup>e</sup> worshipping of their god  
des) what other thyng wyl they an  
swere, but that the depenes of god  
des wysedome and knowledge are  
vn



Why  
Christ came  
no sooner.

Joh. 11.  
and 12.

Resisters  
of truth

unsearchable, where as peradventure some other counsel of God lyeth very priuely hyd, and yet to answer thus, is wythout any preiudice peradventure of other causes also, that maye be searched out by wysemen. But let vs in discussing of thys question (because of shortnes) inake them only this answer, that Christ would then appeare vnto men, and haue his doctrine to be preached amonge them, when he knewe, and where he knewe were suche, as would beleue in him. For at those tymes and in those places where hys Gospell is not yet preached, he knew aforehande, that they would al be so affected in the preaching therof, as (althoo not all) yet verie many were in his corporall presence, whych would not beleue in him, no not when he had raysed the deade agayne to lyfe. As we also perceyue at this daye, that many wyl not yet beleue, notwithstanding that the prophetes of hym are fulfilled so manifestly, but they had rather thorowe mans subtiltye resyste, then to geue place to so cleare, to so manifest



nyfest, and to so great authoritie of **Fol. 23.**  
God, so excellentlye publyshed and  
spred abrode. As longe as mā's vn-  
derstandynge is base and weke, it  
can not assent to goddes truthe.

What wonder is it then, seyng  
Christ knewe the world in the for-  
mer ages to be so full of infideles,  
that he would neither appeare nor  
preache vnto them, whom he knew  
aforehande, would neither beleue  
his doctrine nor miracles: For it  
is not incredible that all men then  
were so affected, as we maruell  
that a great multitude syns bys cō-  
mynges haue ben, and yet do conti-  
nue vntyl thys daye: and yet neuer  
theles from the creation of man-  
kynde, he neither ceased to preache  
vnto them, sometyme more secret-  
lye, and sometyme more openly, ac-  
cordinge as it semeth vnto God  
mete for the tymes: neither wan-  
ted there that beleued in hym,  
and that from Adam vntyl Moses  
and amonge the selfe people of Is-  
rael (whiche by a speciall mystery  
was a propheticall nacion) & amōg  
other nacions also before he came  
in the fleshe. For seyng ther is men-  
cion

Here is  
an an-  
swere vnto  
them  
that aske  
why the  
gospel be-  
fore our  
dayes  
was so  
longe  
hydde.

Christes  
religion  
is thonly  
true reli-  
gion.

cion made in the holy bookes of the  
Heb:ues of diuerse, euen from the  
tyme of Abzaham, which were, nei-  
ther of hys kynred, nor of the peo-  
ple of Israel, neither of other naci-  
ons made of the common wealthe  
of Israel, whych neuertheles wer  
partakers of thys mysterpe: why  
maye we not thynke, that ther wer  
dyuers here and there also among  
other nations, altho we do not rea-  
de any mētion to be made of them  
in the sayd anthozities: So that sal-  
uacion that commeth thozow thys  
religion, by the whych (beyng only  
the true religion) true saluacion is  
truly promysed, dyd neuer wante  
vnto any that was worthy, and to  
whome so euer it was wanting, he  
was vnworthy to haue it. And this  
is preached syns the begynning of  
mans generaciō vnto the worldes  
ende, to some men to saluacion, but  
to some to damnacion. And by this  
it appeareth, that to whome soeuer  
it was not preached at al, that they  
were knowen aforehāde to be such  
as would not beleue: and an exam-  
ple of these, are al they, to whome  
thys saluaciō was opened, and yet  
they



they beleued not. But whē it was **Fol. 24.**  
preached vnto them that wolde be  
leue, they were therby prepared  
vnto the felowshyp in the kyngdōe  
of heauen, and the holy angels.  
Perceyue you not that I would ha  
ue spoken thus muche of the fore-  
knowledge of Christ, without anye  
preiudice of the secrete counsell of  
God, & of other causes, as I thou-  
ght sufficient to conuince the infi-  
delitie of the Paganes, which had  
obiected this question: For what is  
more true then this, that Christe  
knewe aforehande, what men  
would beleue in hym, & at what ty-  
me, & in what place? But I dyd not  
then thynke it necessarye either to  
enquyre or dispute, whether (Christ  
beynge preached vnto them) they  
should haue had sayth of them sel-  
ues, or haue receyued it by the gyft  
of God: that is, whether God had  
only foreknowen them, or had also  
predestinate them. Therfore when  
I sayd, that Christ would then ap-  
peare vnto men, & haue his doctri-  
ne to be preached among the, when  
he knewe, and where he knewe  
were such as wold beleue in hym:  
This



S. Aug.  
had ne-  
uer so  
clearly dis-  
puted of  
grace &  
predesti-  
nacion yf  
he had  
not ben  
forced  
therunto  
by the he-  
resie of  
the Dela-  
gians.

Thys myght also haue ben spoken  
thus, that x<sup>p</sup>ist would then appe-  
re vnto me, and haue hys doctrine  
to be preached, then, and where,  
he knewe to be suche: as were  
chosen in him before the foundacion  
of the worlde was layd. But and if  
I shoulde then haue made thys an-  
swere: I should haue caused the re-  
ader to haue endeuoured hymselfe  
to haue searched out those thinges,  
which now I muste nedes by rea-  
son of the Delagians error, dispute  
more diligently and more largely:  
I thought it therfore good to spea-  
ke briefly that, that was sufficient  
at that tyme to be spoken: omitting  
(as I haue sayd) the depenes of the  
wysedome and knowlege of God,  
and without any preiudice of other  
causes: of y<sup>e</sup> which, I thought not  
good then, but at some other tyme  
to dispute more conueniently.

The .x. Chapter.

**I**n lyke maner where as I  
sayd, that the saluacion which  
cometh thowthys religion,  
did neuer want vnto any that  
was worthy, and that to who  
soever

so euer it was wātyng, he was on-  
 worthy to haue it: if it should be dis-  
 cussed & searched wherby any man  
 is made worthy: ther be that wolde  
 saye, that they are made worthy by  
 the wyl of man: but we saye that  
 they are made worthy by goddes  
 grace, or by goddes predestinaciō.  
 Furthermoze thys only difference  
 is betwene grace and predestinaci-  
 on: predestinacion is a preparaciō  
 to grace: but grace is the very gyft  
 it selfe. Therfore this that the Apo-  
 stle sayeth, not of workes lest any  
 man should boast hymselfe: for we  
 are his workmanship created in  
 Christ Iesu vnto good workes, is  
 grace: but that that foloweth, whi-  
 che God preparcd aforehande that  
 we should walke in them, is prede-  
 stinacion: which can not be wyth-  
 out a foreknowlege, al thoo h afore-  
 knowlege maye be without prede-  
 stinacion. For by predestinacion  
 God knewe aforehande the thin-  
 ges, that he hymselfe would do.  
 (Wherupon it is sayd, he ordeyned  
 those thynges that were to come.)  
 But he is able to knowe aforehāde  
 tho thynges also that he dothe not,

fol. 25.

Worthy-  
nes.

The diffe-  
 rence be-  
 twene pre-  
 destinaci-  
 on and  
 grace.  
 Ephe. 2.



Rom. 1.

Gen. 17.

Rom. 4.

Goddess  
promyse  
is groun-  
ded vpon  
his prede-  
stinacion,  
and not  
vpō mā's  
wyll,

as al maner of synnes. For altho  
ther be cerceyne synnes which are  
also punyshmentes for synnes (for  
the whiche cause, it is wyttē, God  
delyuered them by vnto a leude  
mynde, that they shoulde do those  
thynges that were not comly) yet  
ther is no synne comytted on God  
des behalfe, but ther is only his iu-  
gement. Wherfore the predestina-  
cion of God (which is to our bene-  
fyt and comforte) is (as I sayd) the  
preparacion afozhande to grace:  
but grace is the effecte of the same  
predestinacion. When God ther-  
fore dyd promyse vnto Abraham  
the fayth of the gentyls in his sede,  
sayeng, I haue made thee a father  
of many nacions (whervpon the  
Apostle sayeth, therfore by fayth is  
the inheritaunce geuen, y it myght  
come of fauoure, and the promyse  
myght be sure to al the sede.) This  
promyse was not groundded vpō y  
power of mans wyll, but vpon the  
predestinacion of God. For he pro-  
mysed not that what men, but that  
what he hymselfe shoulde bring to  
passe: For altho men do worke such  
good thynges as apperteyne to the  
worke



worshippinge of God, yet it is he  
that is the cause, that they do those  
thynges that he comaundeth: but  
they are not þ cause, that he should  
performe that whiche he hath pro-  
mysed. For other wyse to performe  
goddess promyses, should stande in  
the power of man, and not in the  
power of God: & so that which was  
promised of God to Abraham, should  
be performed by mā. But Abraham  
beleued not so: but he beleued ge-  
uyng glozy to God, because he was  
able to performe those thynges,  
that he had promysed: he sayth not,  
that he was able to tel afozehande:  
he sayeth not, that he was able to  
knowe afozehāde: For he can bothe  
tel afozehande, and also knowe a-  
fozehande dedes that are none of  
hys: but he sayeth, he is able also to  
performe: & therfore they are his  
owne works, and none others. Do  
you thynke paraduēture, that God  
promysed the good workes of the  
gentyls to Abraham in hys sede,  
that he myght promyse that which  
he hymselfe do performe: but that  
he promysed not the fayth of the ge-  
tys, which mē worke themselves:

Fol. 26.  
Men are  
not the  
cause that  
god pers-  
formeth  
his pro-  
myse.

Rom. 4.

Abac. 2.  
Rom. 14.  
Heb. 11.

but (that he myghte promyse: that  
whych he perfozmeth) he knewe a  
forehande fayth, that men shoulde  
worke it: Truly thapostle speaketh  
not after this maner: For God pro  
mysed sonnes to Abraham, whiche  
shoulde folow the fote-steppes of his  
fayth. Thys thyng he speaketh  
molte evidently. But yf he promys  
sed the workes of the gentyls, and  
not their fayth: (Forasmuche as  
ther are no good workes but suche  
as spryng of fayth. For the iuste ly  
ueth by faythe, and all that is not  
of fayth is synne: & wythout fayth  
it is impossible to please God) it  
musste neuerthelesse folowe, that it  
lyeth in mans power, that Goddes  
promyses be performed. For except  
man do worke that wythout god  
des helpe which belongeth to mā,  
God shall not perfozme his gyfte,  
that is to save, excepte man haue  
fayth of hymselfe, God shall not per  
fozme that whiche he hath promys  
sed, that is, that the workes of righ  
teousnes myght be geuen of God.  
And vpon thys it shoulde folowe,  
that it laye in the power of man, &  
not in the power of God, that God  
myght

myght be able to perfoꝛme his pꝛo-  
mises. But yf both truth and god-  
lynes foꝛbyd vs thus to beleue, let  
vs then beleue with Abraham, that  
he is able to perfoꝛme the thynges  
that he hath pꝛomyſed: But he hath  
pꝛomyſed ſonnes vnto Abraham,  
whych they can not be excepte they  
haue fayth: he do therfoꝛe gyue e-  
uen fayth alſo.

The. xi. Chapter.

**S**eynge then (as the Apoſtle  
ſayeth) the inheritaunce is  
geuen by fayth, y it myght  
come of fauoure oꝛ grace, &  
the pꝛomyſe might be ſure,  
I wonder that men had rather co-  
mynge them ſelues to their owne we-  
kenes, then to the certeinne of god-  
des pꝛomyſe. But thou ſayeſt, I am  
vncerteine of goddes wyl towarde  
me. What then: arte thou certeinne  
of thyne owne wyl towarde thy  
ſelfe, and arte not aſrayde: He that  
ſemeth to ſtande, let hym take hede  
that he fall not. Seyng theſe as both  
be vncertein, why doth not a man  
commynge his fayth, hope, and cha-  
ritie rather to the ſtronger then to  
the weaker? But when it is ſayde,

E 3 ſaye

fol. 27.

Then are  
our aduer-  
ſaries voi-  
de both of  
truthe &  
godlynes

Rom. 4.

A wonder.

1. Cor. 10.



Rom. 10. (say they) yf thou beleue thou shalt be saued: one of these is requyred to be done, the other is offered to be geuen: that whiche is requyred, is in mans power, but that whiche is offered, is in the power of God.

But I praye you, why be they not bothe in goddes power: as well that that he commaundeth, as that whiche is offerd? For we praye vnto God, that he wyll gyue, that he commaundeth: They that beleue praye for theselues, that their fayth maye be encreased: They praye for them that beleue not, that fayth maye be geuen them: So that fayth bothe in her increasynges, & also in her begynnynge maye be the gyfte of God. But thys sayeng, yf thou beleue thou shalt be saued, is lyke vnto thys, yf thorough the spirite ye shal mortifye the dedes of the flesh, ye shall lyue. For here also of these two, one is requyred, that her is offered. yf thorough the spirite (sayeth he) ye shal mortifye the dedes of the fleshe, ye shall lyue. That we maye then thorough the spirite, mortifye the dedes of the fleshe is requyred: but that we maye lyue, is offerd.

Thynke

Rom. 8.

Thynke you then that it were con-  
uenient, that we should saye, that  
the mortification of the fleshe, were  
not the gyft of God: and that we  
should not therfore cōfesse it to be  
goddes gyft, because we heare that  
it is requyred of vs, (the p̄mple  
of lyfe beyng offered) yf we shall do  
accoꝝdingly: God forbūd, that they  
that are partakers and defenders  
of grace should thus thynke. This  
is the damnable erroꝝ of the Pelagi-  
ans: whose mouthes thapostle im-  
mediatly stopped, sayeng: For as  
many as are ledde by the spirite of  
God, these are the sonnes of God:  
that we shoulde not beleue, that we  
could mortifye ȳ dedes of the fleshe  
by our owne spirite, but by the spi-  
rite of God. Of the which spirite of  
God he dyd also speake in that pla-  
ce, where he sayd: All these woꝝketh  
one and the selfe same spirite, deu-  
dyng to euery man seueral gyftes  
euen as he wyll. Amonge whiche  
al, he named also faith, as ye know  
Therfore lyke wyse as altho ȳ moꝝ-  
tifying of the dedes of the fleshe be  
the gyft of God, yet is it requyred  
of vs (the reward of lyfe beyng let

Fol. 28.

A dam-  
nable er-  
roꝝ.

1. Cor. 12.

Ezec. 36.  
God ma  
feth vs  
to do his  
commaū  
demen  
tes.

before vs) euen so saythe also is  
the gyft of God, notwithstanding  
that it selfe be also requyred of vs,  
by thys sayeng, yf thou beleue thou  
shalte be safe (the rewarde of salua  
cion beyng set before vs) For ther  
fore are these thynges bothe com  
maunded vnto vs, and are also de  
clared to be the gyftes of God, that  
it might be perceiued, both that we  
do them, and also that God dothe  
make vs to do them: as he sayeth  
molte playnly by his prophet Eze  
chiel: For what is more playne thē  
this, wher he sayeth: I shall make  
them to do them: Marke wel most  
dere brethren thys place of the ho  
lye scripture, and you shal perceiue  
that God doth promise that he him  
selfe wyll so worke both saythe and  
worke, that they maye do the thin  
ges that he commaundeth to be don.  
In the same place he maketh men  
tion also of their merites, but it is  
of their euell merites, wherin he  
doth declare that he do reder good  
gyftes for euell merites, in y he ma  
keth thē here after to bryng forth  
good worke, whē that he causeth  
them to do goddes commaūdemētes.  
But



**B**At all thys disputation  
 wherby we defende the  
 grace of God thow Jesu  
 Christ our Lorde, to be  
 vereli grace, that is to say  
 not geuen after our merites, altho  
 it be defended moſte manifeſtly by  
 the teſtimonies of Goddes worde:  
 yet ther be ſome that thynke them-  
 ſelues to be diſcourageſed from al god-  
 ly luyng, except they may aſcribe  
 ſomewhat to themſelues, whyche  
 they may firſt gyue vnto God, that  
 they maye be recompeneſed. Thys  
 may be ſomtyme doubtful among  
 them that are of age and diſcretion  
 that haue now the uſe of the choiſe  
 of wyll: but when we once come to  
 yonge infauntes, and to the media-  
 tor of God and men, the mā Chriſt  
 Jeſu, all defence of mans merites  
 goyng befoze the grace of God do  
 faile. For neither are any of them  
 preferred befoze other by any meri-  
 tes of man goyng befoze, that they  
 ſhould belong to the ſaueor of mā:  
 neither was he (for alinoche as he  
 hymſelfe is alſo man) made the ſa-  
 ueour of men by any merites of  
 man

1. timo. 2.

Rm. 14.  
2. Cor. 5.

man goyng before. For who can abyde to heare this, that chyldren beyng baptised in their infancye, are counted to departe this lyfe for their merites sake that are to come: and that therfore other dye in the same age without baptisme, because also their euell merites to come are forknownen: but that neither their good lyfe, is rewarded of God, nor yet their euell lyfe condemned? But (that I maye speake myldly) hath thapostle set no bounde, beyonde the whiche, it is not lawfull for the rashe suspicion of man to passe? For he sayeth, we shall all stande before the iudgement seate of Christ, to receyue euery one accordyng to the thynges that he hath done by the body whether it be good or euell. He sayeth, that he hath done, he added not, or shall do. But what shoulde put this in suche mens heades, to thinke that the merites to come of infantes (that shall neuer be in dede) should either be punished or rewarded, I can not tel. But why is it sayd that a mā shall be iudged, accordyng to the thynges that he hath done by the body, whē as mā

ny thynges are done by the onely **Fol. 30.**  
mynde, not by the bode, no: by a:  
ny parte of the body, and that ma:  
ny tymes so euel, that suche thou:  
ghtes deserue most iuste paine, as  
is this (that I maye omitte other) **Psal. 53.**  
when the folysh man sayd in hys  
herte, ther is no God: What mea:  
neth thys then, accor dyng to tho  
thynges that he hathe done in the  
bode, but accor dyng to tho thyn:  
ges that he dyd whē he was in the  
bode: So that we may vnderstād  
by the body, the tyme of the bode:  
After the dissolucion of the bode,  
no man shalbe in the body vntyll  
the laite resurreccion, and not then  
to get any merites, but either to re  
ceyue rewardes fo: good merites,  
or els to be punysshed fo: euel meri  
tes. But in this meane space be  
twene the puttyng of and the re  
surreccion of the bode, the soules  
are either to: mēted, or els do rest,  
accor dyng to suche thinges, as they  
dyd in the tyme of the body. Unto  
the which tyme of the bode do al  
so original synne belonge (whiche  
the Delagians do denye, but Chri  
stes churche doth acknowlege) the  
which when infantes dyc beyng

Do you  
thynke  
that s. Au.  
thought  
here vpon  
the Po:  
pes pur  
gatory?



Baptisme  
of infātes

either thoroꝝe goddes grace pardo  
ned, oꝛ els thoroꝝe goddes iudge  
ment unpardoned: they do by the  
merite of the newe birth, either  
passe from euell to good, oꝛ els by  
the meryte of theyꝝ first byꝛthe,  
passe from euell to euell. This thing  
the catholyke fapth knoweth, vnto  
this also many heretikes do agre  
wythout againstsayeng. But I  
maruel exceedingly, vppon what  
grounde these men should thynke  
(whose wittes as appereth by your  
letters, are not to be despyled) that  
euery mā should be iudged, not on  
ly accoꝝdyng to those merites, whi  
che he had as longe as he was in  
the bodye, but also accoꝝdyng to  
those merites that he shoulde haue  
had, yf he had taried longer in the  
body: neither durst I haue beleued  
this, but that I durst not mistrust  
you. But I trust that God wyll so  
worke, that they beyng admoni  
shed, maye shortly vnderstaꝝde that  
suche synnes as are counted yet to  
come, yf they maye be iustly puni  
shed by goddes iugement, in them  
that are not baptised, & thei may al  
so thoroꝝe goddes grace be pardo  
ned.

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**I**  
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ned, in them that are baptised.

Fol. 33

For who soeuer saie, that the synnes to come maye onely be punysshed by goddes iudgemēt, but may not be forgeuē by his mercy: ought to consyder howe great iniurpe he dothe to God, and his grace: as tho the synne to come, myght be known afozehandz, but could not be forgeuen. But yf thys be an inconuenience, then oughte the infantes (whiche should be synners yf they lyued longer) to be holpen in theyz tēder age by baptisme, wherby synnes are washed awaye.

### The. xiii. Chapter.

**B**ut yf they peradventure saie, that synnes are forgeuē to them that repēt, and therfore that these dyeng in their infancy are not baptised, because God knewe afozehandz that they would not repent, yf they had lyued: but as touchyng them that are baptised, and departe out of their bodies in their chylthode, God knewe afozehandz that they would haue repented, yf they

Joh. 6.

they had lyued . But let the marke  
and consider wel, yf thys be so, the  
chylde that dye without baptisme,  
are not punyshed for original syn,  
but for their owne synne, whiche  
uery one should haue done, yf he  
had lyued . In lyke maner, they  
that are baptised, are not washed  
from original synne, but fro the  
owne synnes, whiche they shoulde  
commyt yf they had lyued, bycause  
they coulde not synne before they  
came to age and discrecion: but soe  
are for sene to repent, & some that  
they should not repent: and ther-  
fore some departe thys lyfe beyng  
baptised, and some wythout bapti-  
sme. yf the Delagians herde thys,  
they would not howe trauel in the  
denial of original synne, and seke  
for infantes I can not tel what pla-  
ce of their ioye, wythout the kyng-  
dome of God: namelpe, seyng they  
are conuined, that they can not ha-  
ue eternal lyfe, whiche haue not  
eaten the fleshe, nor dronke y blood  
of Christe: and forasmuche also  
as that is a false baptysme, whiche  
is geue in the remission of synnes

to

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at all



to them, that haue no synne at al. fol. 32.

For they woulde afferme that ther  
were bitterlye no originall synne,  
but y the infantes whyche are losed  
from thys bode, are eyther bapti  
sed, or not baptised, accor dyng to  
their merites that they shoulde do,  
yf they dyd lyue: and that for their  
merites to come, they dyd either re  
ceyue, or not receyue, the bode  
and blood of Christe, wythout the  
whych certeynly they can haue no  
lyfe: and that they were verelye  
baptised in the remission of syn  
nes, althoo they drew no synne  
from Adam: For their synnes to  
come, are pardoned them, where  
of God knewe aforehande, that  
they woulde repente. By thys  
meanes they myghte easelye pre  
uaile, and obtayne theyr purpo  
se in denyng originall synne, and  
in contendyng, that the grace of  
God is not geuen, but accor dyng  
to oure merites. But seyng  
that mannes merites to come, that  
shal neuer come, are doubtles none  
at all (whyche a man maye mooste  
easilye

In the  
dayes of  
S. Aug.  
yonge in  
fantes re  
ceiued the  
cōmuniō.

easely perceyued) therfore the Dela-  
gians could not save this, & muche  
lesse myghte these men afferme  
this. It can not be declared, howe  
muche I am greued, that these  
which together wyth vs, do by ca-  
tholyke authozitie, condemne the  
error of these heretikes, dyd not se  
thys, which the Delagians dyd per-  
ceyue, to be mosse false & folythe.

The. xiiii. Chapter.

Why dea-  
th is pro-  
fytable.

**C**ypriane wrote a booke  
of mortalitie, commen-  
dably knowen vnto ma-  
nye, and almoste to all  
them that loue Ecclesia-  
stical wytynges, in the whych he  
dothe afferme, that therfore death  
is not only not vnprofitable vnto  
the faythful, but also is profit-  
able, for because it conueieth a mā alway  
from the daunger of synnyng, &  
setteth hym in a sassetye from syn-  
nyng any more. But what profit-  
eth death, yf the synnes to come be  
punished, which were neuer com-  
mitted: Neuertheles he sayeth ve-  
ry plentifully and excellently, that  
daun-

daungers to synne wante not in  
this lyfe: & that after this lyfe ther  
remayne none. Where as he doth  
also allege this testimony out of  
the boke of wysedome, he was take a  
wayne, that malice shoulde not chaun-  
ge his vnderstandyng. The which  
in lyke maner beyng alleged of  
me, you sayd that these brethren ha-  
ue reiected, as that which was not  
taken out of a Canonikall boke: as  
tho besyde the wyrtnesse of thys bo-  
ke, the thyng it selfe which we  
would teache by it, were not many  
fess. For what Christia dare denye,  
that the iuste man yf he be pzeu-  
ted wyth death, shalbe in refresh-  
yng: whyche doctrine yf any man  
shall teache, what man hauyng a  
sounde sayth, wyl thynke that he  
should be resysted. In lyke maner,  
yf he shall teache, that yf the iuste  
man shall departe from his ryght-  
fulnes, wherin he hath lōge lyued  
and shall dye in that vngodlynes,  
wherin he hath liued (I speake not  
of an hole yere) but only one daye,  
shall go from hence into paynes  
betwe vnto the wicked, and that his  
formare ryghtfulnes past shal no-  
thyng

Eccl. 33.

Sap. 4.

Sap. 4.  
Popyshe  
purgato-  
ry pye  
purse da-  
re deny  
thys.



Job. 7.

thyng profyt hym, what saythful  
man wyll agaynesaye thys open  
truth: Furthermore yf it be dema-  
ded of vs, whether (yf he had dyed,  
when he was a iuste mā) he should  
haue founde paynes or reste, shall  
we doubt to answer that he should  
haue founde reste: Thys is all the  
matter, wherfore it was sayd, of  
whome soeuer it was sayd: he was  
taken awaye, that malycie shoulde  
not chaunge hys vnderstandyng,  
For it was spoken of the daungers  
of thys lyfe, & not of the foreknow-  
lege of God whyche knewe afore-  
hande, that whyche was to come,  
not that which was not to cōc, that  
is to saye, that he would preuent  
hym with vntymely death, that he  
myght be taken frō the vncertein-  
tie of tentaciōs: not that he should  
synne, whych shoulde not abyde in  
tentacion. For of thys lyfe, it is red  
thus in y<sup>e</sup> booke of Job, is not mans  
lyfe vpon earth a tentacion: But  
why it is graunted to some, to be ta-  
ken awaye from the peryls of this  
lyfe, whyles they are ryghtful: but  
other beyng iuste, are kept in the  
same daungers by a longer lyfe,  
vntyl

untill they fall from ryghtfulnes, **Fol. 34.**  
who knoweth the mynde of the **On sea**  
Lorde: And yet herby we maye vn- **cheable**  
derstande, that those iuste men, whi- **iugemen**  
che do lyue godly untill their olde **tes but**  
age and the last daye of thys lyfe, **yet iust.**  
ought to glory in the Lorde, and not  
in theyr owne merites: For he that  
hath thoroowe the shortnes of lyfe  
taken away the iust man, that ma-  
lice shoulde not chaunge his vnder-  
standyng: both also in the ioughest lyfe  
kepe the iuste, that malice may not  
chaunge hys vnderstandyng. But  
why he hath holden in thys lyfe the  
iuste, that wyl fall awaye, whome  
(before he dyd fall) he myght haue  
taken awaye: hys iugmentes are  
certeinly mooste iuste, but yet vn-  
sercheable. Seyng that these thyn-  
ges are true, the sentence take out  
of the booke of wysedom ought not  
to haue ben reiected, whyche haue  
ben so muche esteemed in the chur-  
che of Christ, that it haue ben ma-  
ny perces redde in the place, where  
the readers of lessons do vse to red  
to the church of Christ, & haue ben  
also herde as Goddes worde of all  
christians, even from the byshop



The scrip-  
tures,  
wer red-  
de in the  
vulgar  
tonge  
to the  
poepel ac-  
cordin<sup>g</sup>  
to. s. Pau-  
lus doc-  
trine. i.  
Corin. i.  
14.

Men are  
bent ras-  
ther to  
credite  
doctors,  
then god-  
des wor-  
de.

pes vntyl the poozest laye faythful  
men, the penitētes, and the yonge  
scolers called Catharumini. But  
yf by the testimony of the interpre-  
tores of holy scriptures which wer  
before our dayes, I would defende  
thys doctrine, which now we are  
compelled to defende, agaynst the  
newe erroz of the Delagians more  
diligently and more aboudantly  
thē we were wonte, that is to say,  
that the grace of God is not geuen  
after our merites: and that it is fre-  
lye geuen to whomsoever it is ge-  
uen, because it lyeth not in mans  
wyll or runnyng, but in the mercy  
of God: but yet to whome so euer  
it is not geue, by iuste iudgemēt it  
is not geuen, for because ther is no  
vnrighfulness w<sup>th</sup> God: yf I  
would (I saye) defende thys doc-  
trine, by the catholyke interpre-  
tures of the holye scriptures that  
were before our dayes: the b<sup>r</sup>eth<sup>r</sup>e  
for whome now we take thys la-  
bour, would geue place. For so you  
haue sygnifyed by your letters.  
But what nede is it, that we shuld  
serche out they<sup>r</sup> wo<sup>r</sup>kes, whych be  
fore thys heresye dyd sp<sup>r</sup>ynge vp,  
had



had no nede to occupie themselves  
in aunswerynge to thys hard que-  
stion: which out of doute they would  
haue done, yf they had ben, by suche  
heretikes compelled ther vnto :

Wher vpon it happened, that they  
dyd but briezly and by the waye, de-  
clare in certain places of their wry-  
tynges, what they thoughte of  
the grace of God: but they: chiefe  
exerccyse was in other matters,  
wherby they dysputed agaynst the  
enemys of Christes churche: not  
wthstandyng in they: exhortaci-  
ons vnto all vertues, wherby men  
serue the luyng and true God,  
to attayne eternal lyfe & true bles-  
sednes, and in their assemblies or  
prayers, it dyd plainly appeare of  
what strength goddes grace was.  
For the thynges that he hath com-  
maunded to be done, should not be  
desyred of God, except the doyng of  
them were his gyft. But they that  
would be instructed, by the testi-  
monies of Ecclesiasticall wrytters  
or doctours, muste preferre thys  
booke of wysedome (wherin it is red,  
he was taken awaye that malice  
should not chaunge his vnderstan-

¶ 3 dyng

Fol. 35.

Whi ma-  
n of  
thold doc-  
tores spe-  
ke litle of  
grace.]

Goddes  
wordeprefe-  
rred as  
boue all  
doctores

dyng) before al doctours. For by  
cause the noble doctours, that wer  
euen nexte vnto thapostles dayes,  
dyd also preferre it before themsel-  
ues: whych, when they dyd aledge  
it for a wytnes, did beleue that thei  
dyd allege nothyng, but y wytnes  
of God. And surely it is manifest,  
that the moste blessed Cipriane (to  
commende the benefyte of a swyft  
death) dyd dispute, that they were  
deliuered from the daungers of  
thys lyfe, whych do ende thys lyfe,  
wherin men may synne. In the sa-  
me booke amonge other thynges,  
he sayeth. Why? seying that y shalt  
be wyth Christ, and being certeine  
of the Lordes promyse, that thou  
arte called vnto Christe, doest not  
embrace thys, & reioyce that thou  
shalt be deliuered from the deuell:  
And in an other place he sayeth:  
Chyldren by death auoyde the dan-  
ger of slippery youth: In lyke ma-  
ner he sayth in an other place: why  
do we not make haste, and runne,  
that we maye se our countre, that  
we maye salute our parentes? A  
great nombze of our dere beloued  
parentes, bryethen, and chyl dren,  
do



do tary ther for vs. A great multy- fol. 36.  
tude, beyng now sure of theyr own  
lastie, & yet careful for oure health,  
despye our company. Wyth these, &  
suche lyke sentences, in the moste  
cleare lyght of the catholyke fayth,  
thys doctour dothe manifestly te-  
stefye, that the daungers and tenta-  
cions of sinning, are to be feared un-  
tyl the puttyng of of thys body, af-  
ter the whych no man shal suffer a-  
ny suche thynges. But and yf he  
dyd not thys wptnesse, whē would  
any christia doubt of thys matter?  
How then, to a man that is fallen,  
and in the same falle myserably en-  
dyng thys lyfe, and goynge vnto  
paynes deuē to suche, how (I say)  
should it not haue ben exceeding pro-  
fyttable for hym, yf he had ben take  
out of h place of tentaciō by death,  
before he had fallen? And thus (yf  
we set asyde rashe contencion) thys  
question, touchyng hym that was  
taken awaye, that malpce should  
not chaunge hys vnderstandyng,  
is fully aunswered. Neither ought  
therfore the boke of wyledome, to  
haue suffered thys iniury (whych  
hane so many yerres ben redde in



Who be  
the enemies  
of  
grace.

The ca-  
tholike fa-  
ith is con-  
trary to  
the pelag-  
ians er-  
rors.

the church of Christe, wher in this  
sentence is also redde) because it is  
agaynst them, whych are deceyued  
in thertollying of mans merites, &  
ennemys agaynst the moste ma-  
nyfest grace of God, whych do ap-  
peare chiefly in yonge infantes: a-  
monge whome (for as muche as  
some departe thys lyfe beyng bap-  
tised, and other without baptisme)  
is euidently declared mercy & iud-  
gement: but mercy, that is frely ge-  
uen, and iudgement that is dewe.  
For yf men should not be iudged,  
accoordinge to the workes of theyr  
lyfe, whych they had before deathe,  
but accordinge to suche as they  
should haue had, yf they had lyued  
longer: he had receiued no benefyt,  
whych was taken awaye, that ma-  
lyce should not chaunge hys bndet  
it and yng: it should nothyng haue  
profyted them (whych dye in theyr  
lyne) yf they had dyed before: whi-  
che no christian shall dare asserme.  
Wherefore oure brethren, whych  
wyth vs in the defence of the catho-  
lyke fayth, do impugne the pernici-  
ous error of the pelagians, ought  
not so muche to fauour this opini-  
on

on of the Delagians, to herby they **Fol. 37.**  
thynke the grace of God to be ge-  
uen accordyng to our merites: in-  
somuche that they go aboute to de-  
stroye thys true, auncient, and chri-  
stian sentence (he was take away,  
that malice should not chaunge his  
vnderstandynge) because they can  
not abyde the hearpyng of it, and to  
asserme that opinion, whych we  
thought no man would haue bele-  
ued, no no: yet haue dreamed: that  
is, that enery dead mā should be iu-  
ged, accordyng to suche woꝝkes as  
he should haue done, if he had liued  
longer in the bodye. Thus it appea-  
reth, that that whych we asserme,  
that the grace of God is not geuen  
accordyng to our merites, is inui-  
cible: insomuche that wyttie men re-  
pugning against thys veritie, wer  
compelled to asserme, that the Dela-  
gians errors ought to be banyshe  
from the eares and thoughtes of  
all men.

**The. xv. Chapter.**

**The**

Christ ys  
a cleare  
light of  
predesti-  
nation.

**T**he saueour himselfe the  
mediatour betwene god  
and men, the mā Christ  
Jesus, is also a moste  
cleare lyght of predesti-  
nation & grace: and that he myght  
so be, by what merites of his go-  
yng before, epyther of workes, or of  
fayth dyd the nature of man that  
was in hym purchase thys: Let it  
be declared (I praye you) wherby  
that man deserued, to be assumpte  
of the worde coeternal to the father  
in the vnitis of persone, y he might  
be the only begotte sonne of God:  
Dyd there any manner of goodnes  
of hys go before: What dyd he also  
hande, what beleded he, what ayled  
he, that he myght attayne to this  
unspeakable dignitie: begā not the  
selfe mā (whych was made and as-  
sumpte of the worde) to be the only  
sonne of God, euen from the tyme  
that he began to be man: Dyd not  
that woman full of grace conceiue  
the only sonne of God: Was not  
the only sonne of God borne of the  
holy goost, and the virgine Mary,  
not by the luste of the fleshe, but by  
the singular gyft of God: was it to  
be



be feared, lest that man should syn **Fol. 38.**  
 thorough fre choise, whē he should  
 come to the yerres of discrecion: Or  
 had he not therfore fre wyll, & that  
 somuche the more, that he could  
 not serue synne: For all these most  
 woderful gyftes, and other (yf ther  
 be any more that maye be counted  
 moſte iuſtely and peculiarly hys)  
 mans nature, that is, our nature  
 receyued in hym after a ſingular  
 maner, wythout any merytes of  
 hys goynge befoze. Let man here  
 diſpute with God (yf he dare) & ſay:  
 why haue not I alſo the lyke: and  
 yf he ſhal thus be answered: O mā  
 what arte thou that diſputeſt with  
 God, and wyll not ſo be ſatisfied,  
 but wyll augment his impudency,  
 and ſaye: why do I heare: O man  
 what art thou: ſeyng I am that I **Rom. 9.**  
 heare, that is to ſaye, a man: and ſo  
 is he alſo, of whome I ſpeake: but  
 why am not I alſo that, that he is:  
 For thorough grace cam he to this  
 excellent dignitie: why is grace dy-  
 uerie, where as nature is one: Su-  
 rely ther is no acceptio of perſons  
 wyth God. What (I ſay not a chri-  
 ſtian) but what madde man would **Acto. 10.**  
 ſpeake

**Eph. 4.**

speake these wordes: In our heade  
then maye appeare vnto vs, y<sup>e</sup> selfe  
fountaine of grace, from whence  
it doth spzeade it selfe into all hys  
memvres accordyng to the mea-  
sure of euery one. By y<sup>e</sup> same grace  
is euery mā from the begynnyng  
of hys fayth made a christiā, by the  
whych that man from hys begyn-  
ning was made Christ: of the same  
spirite, is man also bozne agayne,  
wherof thys man was sp<sup>irit</sup> bozne:  
thowoe the same spirite there is  
wrought in vs remissio of synnes,  
by the whych it was wrought in  
hym, that he should haue no sinne.  
God knewe aforehande, that he  
would do these thynges wythout  
al doubt. The selfe same is therfore  
the predestinacion of sayntes, whi-  
che dyd moste evidently appeare in  
the moste holy whych who can de-  
nye, that do ryghtlye vnderstande  
the wordes of truthe: For we haue  
learned, that the Lord of glozy him  
selfe (inasmuche as mā was made  
the sonne of God) was predestinate  
The doctoz of the Centyls do crye  
in the begynnyng of hys Epistles:  
Paule the seruaunt of I<sup>esu</sup> Christ,  
calld

**Rom. 1.**

call  
Bo  
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by  
the  
was  
why  
son  
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by  
raul  
and  
sam  
mas  
of  
God  
and  
that  
for  
take  
calld  
but  
bpō.  
celle  
as  
nate

called an Apostle, put a part for the Fol. 39.  
Gospel of God whych he pryncypled  
by his prophetes in his holy Scrip-  
tures of his sonne, which was ma-  
de vnto hym of the seide of Dauid  
after the fleshe, whych was prede-  
stinate the sonne of God in power,  
by the spirite of sanctification of  
the resurrection of the dead. Iesus  
was therfore predestinate, that he  
whych after y fleshe should be the  
sonne of Dauid, myght be neuer-  
theles in power the sonne of God,  
by the spirite of sanctification: be-  
cause he was borne of y holy goost  
and of the virgine Mary. The selfe  
same is that syngular takynge of  
mans nature vnspeakeably wrought  
of God the worde, that the sonne of  
God, and the sone of mā together:  
and the sonne of mā for māns sake  
that is taken, and the sonne of god  
for the only begottē sake that dothe  
take, should truly and properly be  
called God: lest that not a trinitie,  
but a quaternite should be beleued  
bpō. This so great, so hye, and so ex-  
cellent exaltacion of mans nature,  
as could not be moze, was predesti-  
nate: lykwyle as y diuine nature  
for



Phili. 2.

Mans  
merites  
perished  
in Adam

for our sakes dyd abase it selfe so lowe (as it could not be lowar) in that it toke the nature of mā, with the weaknes of the fleshe, euen vnto the death of the crosse. As therfore that one, was predestinate to be our head: euen so we heying many were predestinate, that we anyght be his membes. Here let all mans merites kepe silence together, whiche perished thorough Adam: and let the grace of God raigne, which doth raigne thorough Iesu Christ our Lorde, the onely sonne of God our Lorde. Whosoever shall synde out in our head, the merites going before, of that his syngular generation: he may seke out in vs hys members, the merites goyng before of the multiplyed regeneration. For this generation was not recompensed vnto Christ, but geuen, & he might be bozne of the holi goost & virgin, void frō al bondage of syn: euen so (that we myght be bozne & gayne of water and the holi goost) it was not recompensed vnto vs for any merite, but frely geuen: And altho saythe led vs vnto the fountayne of regeneration, yet ought

ought  
that  
God  
sed v  
tion  
ne in  
made  
leue  
gynn  
Iesu  
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in the

F  
that c  
called  
maria  
were  
whom  
blyng  
Christ  
but he  
that ca

ought we not therfore to thynke, fol. 40.  
that we fyrste gaue any thyng to  
God, that we myght be recompens-  
sed wpth the healthfull regenera-  
tion. For he hath made vs to bele-  
ue in Christ, whiche for oure sakes  
made Christe, in whome we do be-  
leue: he dothe make in men the be-  
gynnyng of faith and synishing in  
Jesu, which made the man Iesus  
the prince and synisher of fayth:  
for so is he called (as ye knowe)  
in the epistle to the Hebrues.

The. xvi, Chapter.

**F**or God dothe call manye  
of his predestinat sonnes,  
that he maye make them  
membres of hys only pre-  
destinate sonne: not with  
that callpng wherwpyth they were  
called, that would not come to the  
marriage. For wpyth that callpge  
were called bothe the Iues, vnto  
whome Christ crucifyed was a stro-  
blyng, & also the gētils, vnto whōe  
Christe crucifyed was folysshes:  
but he calleth the predestinate wpyth  
that calling, which the apostle mar-  
ked

Feb. 12.

Mar. 22.  
Two di-  
uerse cal-  
linges.

1. Corin. 7. ked sayeng, that he preached Christ  
 the power of God and the wysedome  
 of God, vnto them that were  
 called, both Iues and Grekes: for  
 thus he sayeth: but vnto them that  
 are called: that he myght point out  
 them, that were not called: know-  
 yng that ther was a certeine peculi-  
 ar calling, of them that are called  
 accordynge to purpose, whome he  
 knewe aforehande, & predestinate,  
 that they myght be lyke the ymage  
 of his sonne. The whych calling he  
 noted, sayeng: not of woꝝkes, but  
 of the caller it was sayd vnto him.  
 Rom. 8. That the elder should serue the yō-  
 ger. Sayd he not of woꝝkes, but of  
 beleuyng: he dyd betterly take that  
 also awaye frō man, that he might  
 ascribe al to God: Therfore he said  
 but of the caller, not wyth euery  
 maner of callinge, but wyth that  
 callinge wherby he is made bele-  
 uyng. Thys maner of callinge he  
 dyd also consyder, when he sayde,  
 Rom. 9. the gyftes and calling of God are  
 wythout repentance. For I would  
 also haue you a lytle whyle consy-  
 der, when he sayd, the gyftes and  
 calling of God are wythout repen-  
 tance



raunce. For I would also haue you a  
lyttel whyle consyder what matter  
was ther intreated. For when he  
had sayd: For I wold not haue you  
ignorant brethren of thys myste-  
rye, that you should not be wyle in  
your owne eyes: because blyndnes  
was partly wrought in Israel, wher  
the fulnes of the gentyls should  
enter in, and so all Israel should be  
safe: as it is wrytten. Ther shall cōe  
out of Sion he that dothe delyuer,  
and shall turne away the vngod-  
lynnes of Jacob. And thys is my co-  
uenant to them, when I shal take  
away theyr synnes: to these he ad-  
ded by and by, whych we muste di-  
ligentely vnderstande: as concer-  
nyng the gospel they are enemyes  
for your sakes, but as touching the  
election they are loued for their fa-  
thers sakes. What meaneth thys,  
as concernyng the gospell they are  
ennemyes for your sakes, but only  
that their enemye wherby they  
setwe Chryste, dyd promote the gos-  
pel, as we certainly perceyue, and  
thys doth he declare to haue hap-  
pened by Goddes disposition, wher  
he can vse well euen thynges that  
are

Fol. 41.

Rom. 11.

God can  
vse euell  
thynges  
well.

Isa. 45.  
Goddess  
will ful-  
filled.

Act. 4.

Psal. 2.

are euell: not y<sup>e</sup> vessels of w<sup>r</sup>ath  
should profyte hym: but that they  
myght (thorough his well vsynge  
of them) profyt the vessels of mercy  
For what could be spoken more  
playnely then that that was sayd,  
as concernyng the gospell they are  
enemies for your sakes? It is  
th<sup>e</sup> in the power of the euell to synne.  
But that by synnyng, they shoulde  
thorough their malice do either  
this or that, it is not in their po-  
wer, but in the power of God, that  
deuideth the darkenes, and dispo-  
seth the same: so that for this cause  
euen in that that they do agaynst  
the wyll of God, ther is nothyng  
fulfylled, but the wyll of God. We  
read in the actes of the apostles, wh<sup>e</sup>  
the apostles beyng lett of by Iudas  
were come to they<sup>r</sup> felowes, & had  
declared vnto them howe the prie-  
stes and elders had th<sup>e</sup>ratened th<sup>e</sup>,  
they all lyst by they<sup>r</sup> voices to the  
Lorde wyth one accorde, and sayd:  
Lorde thou arte he that hast made  
the heauen, and earth and see, and  
all thynges that are in them, which  
by the mouth of our father Dauid  
thy holy seruaunt haste sayd: why  
dyd



dyd the Heithen rage, and the people  
 ymagine vaine thynges. The  
 kynges of the earth stode vp, & the  
 rulers came together agaynst the  
 Lorde, and agaynst his anointed.

For of a truthe Herode and Pilate  
 and the people of Israel are gathe  
 red together in thys cytie, against  
 thy holy chylde Iesus whom thou  
 haste annointed, to do whatsoeuer  
 thy hande and councel haue prede  
 stinate to be done. Behold that was  
 sayd, as cōcernyng the Gospell they  
 are enemies for your sakes. For  
 the hand and counsell of God dyd  
 predestinate so muche to be done  
 by the enemyes the Jewes, howe  
 muche was necessarye for the pro  
 motyng of the Gospell for vs. But  
 what meaneth that that folow: but  
 as touchyng thelection they are  
 loued for their fathers sakes. Are  
 those ennemyes whych dyd peryshe  
 in theyr enmytie, and beynge aduer  
 saries to Christ among that naciō  
 do yet peryshe, are they chosen and  
 welbeloued? God forbode. Who  
 (tho he were neuer so folyshe) wold  
 afferme thys: But altho both these  
 are contrarie, the one agaynst the



Gen. 32.

Rom. 11.

Gal. 3.  
Rom. 11.

ther, that is to saye ennemyes and  
beloued, altho they do not agre in  
the selfe same me, yet do they agre  
in the selfe same naciō of the Iucs,  
and in the same carnal sede of Is-  
rael: whyles some of them apper-  
teyne to the haltyng, and some to  
the blessing of the selfe same Isra-  
el. For he dyd before open thys  
sence more playnly where he sayd:  
That Israel dyd seeke, that hath he  
not obtayned, notwithstandynge  
the election hath opteyned it, but  
the reste were blynded: yet the selfe  
same Israel is in both. Where the  
we hear, Israel hath not obtayned:  
or, the rest are blynded: ther muste  
be vnderstande the ennemyes for  
your sake: where we herde, but the  
lection hath opteyned, ther must be  
vnderstande, the beloued for the fa-  
thers sakes: vnto y whych fathers  
these thynges were verely promy-  
sed. For to Abraham were the pro-  
mises made, and to his sede. Where-  
fore euen into thys Olyue is the  
wylde Olyue also of the Gentyls  
grafted. Furthermore the election  
now wherof he speaketh, ought cer-  
teinly to come of grace and not of

deuote

deuot  
nau  
grace  
the re  
to thy  
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For t  
callyn  
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sakes:  
vpon v  
callyn  
saunce  
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ny as b  
they ar  
can any  
therfo:  
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preuent  
called a  
myght  
ght of g  
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sayeth n

deuote, for asinuche as the remnant are saued by thelection of grace. This election hath obtained, the rest beyng blynded. According to thys election the Israelites are beloued for theyr fathers sakes.

For they are not called wyth that calling wherof it is sayd, ther are many called: but wyth that calling wherewith thelecte ar called. Wherfore in thys place also after he had sayd, but as touchyng thelection, they are beloued for theyr fathers sakes: he added by & by that, wherupon we dispute. For the gyftes & calling of God are wythout repentaunce, that is, they are constantly fastned wythout chaunge. As many as belonge vnto thys callinge, they are all taught of God: neyther can any of them saye. I beloued, & therfore I was called after thys maner: for the mercy of God dothe preuente hym, for because he was called after suche maner that he myght belcue. For al that are taught of god come to the sonne, for because they haue herde and learned of the father by the sonne, whyche sayeth mooste manifestly: every one

that

Fol. 43.

Mat. 20.  
22.

Goddes  
calling  
ys vncha-  
geable.

Joan. 6.



Thei  
who God  
calle of  
purpose,  
shall ne-  
uer be da-  
ned  
2. Joa. 2.

that haue herd of the father & lear-  
ned cometh vnto me. Not one of  
those do perishe, for because that he  
wyl not lose any thyng of all that  
the father hath geuen hym. Who  
so euer therfore is of thys number  
certainly he doth not perishe, nei-  
ther shall he be of this sorte that do  
perishe: Therfore it is sayde, they  
went out from among vs because  
they were not of vs: for yf they had  
ben of vs, they had certainly conti-  
nued wyth vs.

The. xviij. Chapter.

**L**et vs therfore vnderstand  
the callinge to be suche  
wherby they are chosen,  
not as tho they are chosen  
because they dyd beleue,  
but they are chosen, that they may  
beleue. For the Lord hymselfe doth  
sufficiently declare thys, where he  
sayth: you haue not chose me, but I  
haue choise you. For yf they had be-  
therfore chosen, because they dyd be-  
leue, they dyd certainly chose hym  
first, dy beleuing in hym, that they  
myght deserue to be chosen. But he  
doth bitterly ouerthrowe thys, whi-  
che

Joan. 15.

the fa-  
but I  
dyd vs  
beleue  
ther ca-  
chosen  
but on  
that he  
they m-  
for bec-  
ce (but  
them. W  
the wo-  
sant he  
were n  
the wo-  
innou-  
cion and  
that the  
vs in hy  
made: A  
spoken,  
hande it  
because  
leue: the  
forekno-  
chosen m  
Seyng  
aforehan  
chose hy



the say ch, you haue not chosen me, fol. 44.  
but I haue chosen you. And they  
dyd dubiles chose him, when they  
beleued in hym. And for none o-  
ther cause he sayeth, you haue not  
chosen me, but I haue chosen you:  
but only for that they chafe not him  
that he myght chose them, but that  
they might chose him, he chafe the:  
for because his merci throughe gra-  
ce (but not of dewtye) dyd preuent  
them. He chafe them therfore from  
the worlde, when he was conuer-  
sant here in the fleshe, but yet they  
were nowe chosen in hym, before  
the worlde was made. Thys is the  
immouable trueth of predestina-  
cion and grate. For what meaneth  
that the apostle sayeth, as he chafe  
vs in hym before the worlde was  
made: Certeinly yf this be therfore  
spoken, because God knewe afore-  
hande that they would beleue, not  
because he should make them to be-  
leue: the sone speaketh against this  
foreknowledge sayng, you haue not  
chosen me, but I haue chosen you:  
seyng that God dyd rather knowe  
aforehande this, that they should  
chose hym that they myghte de-

Ephe. i.  
The tru-  
th of pre-  
destina-  
cion and  
grace en-  
dureth  
for euer.

Rom. 8.  
Whom  
dothe  
God ius-  
tifie.

Actu. 2.

deserue to be chosen of hym. They  
are therfore chosen before the world  
was made, in that predestinacion,  
in the whych God knewe aforehand  
his owne workes, that were to coe:  
but they are chosen from the world  
by that calling, by the whych God  
hath fulfilled that whyche he dyd  
predestinate. For whome he hath  
predestinate, them hath he called,  
that is to saye, wyth that callinge  
that is accordyng to purpose: he  
hath not then called any other, but  
those whome he hath predestinate,  
them hath he also called: neither  
hath he iustified any other, but  
them whom he so called, them hath  
he also iustified: neither hath he  
glorified any other, but them who  
he hath predestinate, called, iustifi-  
ed, them hath he also glorified with  
that ende, whych hath no ende.  
God then hath chosen the faithfull:  
but that they myght be made faith-  
ful, not because they were faythful.  
The Apostle James sayeth, hath  
not God chosen the poore in this  
worlde, ryche in fayth, and heires  
of the kyngdome whych God hath  
promysed to them that loue hym.

By

By e  
rych  
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mygt  
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tyng  
adopt



By electiō therfore he maketh both Fol. 45.  
ryche in sayth, & heires of the kyng  
dome. Who I praye you hearynge  
the Lorde sayeng you haue not cho  
sen me, but I haue chose you, dare  
be so bolde as to saye, that men are  
chosen thoro we beleue: wher as ra  
ther they are chosen that they may  
beleue, lest that they should be found  
to haue chosen Christ fyrst, contra  
ry to the sentence of the truthe, vn  
to whome Christ sayeth: you haue Joan. 15.  
not chosen me but I haue chosen  
you.

### The. xviij. Chapter.

**V**Who hearyng thapostle  
sayeng, blessed be God  
and the father of oure  
Lorde Iesu Christ, whi  
che hath blessed vs with  
all maner of spirituall blessinge, Ephe. 1.  
in heuenly thynges in Christ, even  
as he dyd chose vs. in hym before  
the makynge of the worlde, that we  
myght be holy and wythout blame  
in hys syght, in charitie predestina  
tyng vs to make vs hys sonnes by  
adoption thorough Iesu Christ tho  
rough



rough the selfe same, accordyng to  
the pleasure of his wyl, wherin he  
hath made vs accepted in hys belo-  
ued sonne, In whome we haue re-  
demption thorow hys blodde, the  
forgiuenes of synnes accordyng to  
the ryches of his grace, whych gra-  
ce hath bene plentifully in vs in al  
wysedome and prudence, that he  
myght shewe vnto vs the secrete of  
hys wyl accordyng vnto his good  
wyl, whych he purposed in hym  
when the tyme were fully come, to  
repaire all thynges in Christ, both  
the thynges that are in heauē, and  
also the thynges that are in earthe  
in hym, in whōe also we are made  
heires, beyng thereto predestinate  
accordyng to the purpose of hym,  
whych worketh all thynges, accor-  
dyng to the counsell of hys owne  
wyl, that we myght be to the praise  
of hys glorie: Who (I saye) hearing  
these thynges diligently and wyth  
vnderstandyng, dare doubt of this  
manifest trueth which we defende?  
God in Christ dyd chose his mem-  
bres before the world was made:  
and howe could he chose them that  
yet were not, but in hys predestina-  
cion

uon: he chafe vs then, predestina- fol. 46.  
ting vs: but would he chose the vn-  
gedly & vncleane? For yf the questi-  
on be p[ro]poned whether God doth  
chose these, or rather the holy & bla-  
meles: what wyl he aunswere that  
shall be demaunded: wyl he not by  
and by geue sentence for the sapie-  
tes and the blameles? He knewe  
therfore aforehande (sayeth the pe-  
lagian) whych should be saintes &  
blameles, thzough the choise of fre  
wyl, and therfore before the world  
was made, he chafe the in that hys  
foreknowledge, wherby he knewe  
aforehande that they would be such.  
He dyd therfore (sayeth he) chose  
them before they were, predestina-  
tyng sonnes whome he knewe a-  
forehande would be holy and bla-  
meles: certeinly he made them not  
so, neither saue aforehande that he  
would make them, but onely saue  
aforehande that they would so be.  
Let vs then consyder the wordes of  
thapostle, and se whether he dyd  
therfore chose vs before the world  
was made, because we were to be  
holy and wythout blame, or rather  
that we myght be so. Blessed (say-  
eth

The pelagian.

S. aug.



The son  
reynne of  
grace.

Goddes  
wylle.

eth he) is god and the father of our  
Lord Iesu Christ, whych hath bles-  
sed vs wyth all maner of spirituall  
blessyng, in heauenlye thynges in  
Christe, euen as he dyd chose vs in  
him before h<sup>e</sup> making of the world,  
that we myght be holpe and wyth-  
out blame: Not because then that  
we were to be, but that we myghte  
be. For it is certeine, for it is many  
fess, for therfore we wer to be such,  
because he had chosen vs, predesti-  
natynge that we myghte be made  
suche thoro we hys grace. He ther-  
fore blessed vs after thys maner  
wyth all spirituall blessyng, in hea-  
uenly thynges in Christ Iesu, euen  
as he chafe vs in hym before the  
makynge of the worlde, that we  
might be holy and blameles in his  
sight, in charitie predestinating vs  
to make vs his sones by adoption  
thorough Iesu Christ, thorough the  
selfe same. Furthermore marke  
what he addeth, accordynge to the  
pleasure (sayeth he) of hys wyl, lest  
that in so excellent a gyfte of gods  
des grace, we should glorie in the  
pleasure of our owne wyl: wherin  
(sayeth he) he hath made vs accep-  
ted

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ges  
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selfe  
made



ted in hys beloued sone: in the whiche his wyl vndoubtedly he hath made vs accepted. It is so sayd, he hath made vs accepted thorough grace, as it is said, he hath iustified vs thorough ryghtfulnes: In who (sayeth he) we haue redemption thorough hys blood, the remission of synnes, accordyng to the ryches of his grace, which grace hath ben plentefully in vs in all wysedome and prudence, that he might shewe vnto vs the secrete of his wil, accordyng vnto hys good wyl. In this mystery of hys wyl he hath put the ryches of hys grace, accordyng to hys good wyl, not accordyng to oures: whych can not be good, except he accordyng to hys good wyl should helpe that it myght be made good. But when he had sayd, accordyng to hys good wyl, he added, whych he purposed in hym, that is, in hys beloued sonne, when the tyme was fully come, to repayre all thynges in Christe, bothe the thynges that are in heauen, and also the thynges that are in earth in the selfe same, in whome also we are made heires, beyng ther to predestinate

Fol. 47.

Mans  
wille.

The apo-  
stolike doc-  
trine descē-  
deth gra-  
ce, agens-  
t the extol-  
lares of  
merites.

nate, accoꝝdyng to the purpose of  
hym, whych woꝝketh all thynges,  
accoꝝdyng to the couēl of his owne  
wyl, that we myght be to the pꝛaise  
of his gloꝝy. It would be veri lōge  
to dispute of euery thyng. But ye  
do perceiue, vndoubtedly ye do per-  
ceiue, howe manifestly this grace  
is defended by thapostles doctrine:  
agaynst the whych mans merites  
are extolled, as tho mā should first  
gyue somwhat vnto God, that he  
myght be recompensed. God dyd  
thetfore chose vs in Chꝛiste before  
the worlde was made, pꝛedestina-  
ting vs to make vs hys sonnes by  
adoptiō, not because we were to be,  
by our owne strength holy and bla-  
meles, but he chose vs, and pꝛedesti-  
nated vs that we myghte be. But  
thys dyd he accoꝝdyng to the plea-  
sure of his owne wyl, that no mā  
should gloꝝy of his owne wyl, but  
onlye of hys good wyl towarde  
hym: he dyd this accoꝝdyng to the  
ryches of his grace, accoꝝdyng to  
his good wil, which he purposed in  
his beloued sonne, in whōe we are  
made heȝres, pꝛedestinate not ac-  
coꝝdyng to our purpose, but accoꝝ-

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ding to y purpose of him that woꝝ **Fol. 48.**  
keth all thinges, in so muche that  
he dothe woꝝke in vs the wil also.  
But he doth woꝝke according to the **Wille.**  
councell of his owne will, that we  
might be to the praise of his glory.  
This is the cause that we crye out,  
that no man should glory in man,  
and by that, neither should glory in  
hymselfe: but that he whiche dothe  
glorye, should glory in the Lorde,  
that we may be to the prayse of his  
glorye. For he doth worke certein  
lye according to his owne purpose,  
that we may be to the prayse of his  
glori, holi & blameles, for the which  
cause he hath called vs, predestina-  
ting vs before the makinge of the  
worlde. Upon this his purpose is **Calling**  
grounded that peculiar callinge of **accor-**  
the chosen, vnto whome al thinges **ding to**  
worke to the beste, because the sain **purpose.**  
tes ar called according to purpose, **Ro. 8.11.**  
and the gyftes and calling of God,  
are without repentaunce.

### The xix. Chapter.

But



Ephc. i.

Goddes  
owne  
worke.

**B**ut these our brethren of  
whome we now speake,  
and for whose sake we  
nowe write, do peraduen-  
ture saye, that the Pelagi-  
ans are cōfuted by this testimonye  
of the Apostle, where he sayth, that  
we are therfore chosen in Christ &  
predestinate before the making of  
the worlde, that we should be holpe  
and blameles in his syght in chari-  
tie, for thei suppose that whē we ha-  
ue receiued the commaundemen-  
tes, that now by our own strength,  
by the choise of free wyll, we are  
made holy & blameles in his syght  
in charitie: which thyng (say they)  
because God knewe aforehande  
would be, therfore he chace, & pre-  
destinated vs in Christ, before the  
making of the worlde: when as  
yet thapostle sayeth, that not becau-  
se he knewe aforehande that we  
would be suche, but that we might  
be suche, thorough the selfe election  
of his grace, wherby he hath made  
vs accepted in his beloued: Therfo-  
re when he dyd predestinate vs, he  
knewe aforehand his owne worke  
whych dothe make vs holy and bla-  
meles

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meles. Wherfore the Pelagians error is iustely reprehended wpth thys testimony. But we saye (saye they) that our God knew aforehand nothyng but fayth, wherby we begynne to beleue, and that for thys fayth sake, he chace and predestinated vs before the world was made, that now we myght be holy & blameles thorough his grace and working. But let them heare also in this testimony where he sayeth: we are made heires, predestinate according to the purpose of him that worketh all thynges. He therefore that worke all thynges, do also worke our beginning to beleue. For faith selfe dothe not go before that calling, wherof it is sayd: the gyftes and calling of God are suche, that it can not repent hym of them: and wherof it is sayde, not of workes, but of the caller, when he myghte haue sayd, but of the beleuer, & the election whych the Lorde signified sayeng: you haue not chosen me, but I haue chosen you. For he dyd not chose vs because we beleued, but that we myght beleue: that we should not be counted, to haue cho-

B

sen

Rom. 11.  
9.

Joan. 15.  
Faith is  
the effecte  
of Gods  
election  
and  
calling.

Ephē. i.

sen him first, and then this should  
be false (whych God forbydde) you  
haue not chosen me, but I haue cho  
sen you: neither are we called be  
cause we dyd beleue, but we are cal  
led that we maye beleue, & by thys  
callyng, wherof God cā not repent  
hym, thys is Certainly wrought and per  
formed, that we maye beleue. Neither is  
it nedeful to repete the great mul  
titude of suche thynges, as we ha  
ue before spoken in thys matter.  
To be shorte, thapostle also in the  
wordes that folow this testimony,  
gyueth thākes vnto God for them  
that dyd beleue, not because the gos  
pel was preached vnto them, but  
because they beleued. For he sayth:  
In whō also ye beleuyng the word  
of truthe, the gospel of your salua  
cion, wher in you beleuyng, are sea  
led wth the holy spirite of promes  
whych is the pledge of our inheri  
tance, to redeme the purchased pos  
session, vnto the prayse of his glory  
Wherefore I also (after that I herd  
of your fayth in Christ Jesu, & loue  
vnto all saintes) cease not to gyue  
thankes for you. Their faythe was  
newe and freshe, after the Gospell  
was



was preached vnto them. For the whych sayth thapostle whē he herd  
 therof gaue thanks to God on their behalfe. If he should haue  
 gyuen thanks to a man for that thyng, whych he either supposed,  
 or els knewe that he had not done, it myght be counted rather flattery  
 or mockery then thanks gyuyng. Let vs not be deceyued, god wil not  
 be mocked: For hē beginning faith, is also his gyft: otherwys the than-  
 kes gyuyng of thapostle, myghte woꝛthely be couēd false or of false  
 glorie. What meaneth thys: is it not euident of whome the Thessa-  
 lonians had the beginning of faith, for the which neuertheles the same  
 apostle geueth thanks vnto God, sayng: For this cause we also giue  
 thanks vnto God wythout cea- syng, for because when ye had recei-  
 ued of vs the worde, wherwith god was preached, ye receiued it not as  
 the worde of men, but euen as it was in dede the word of God, whi-  
 che worke in you that haue bele- ued it. What meaneth this, that he  
 geueth thanks vnto God for this matter: For it is a baine and foo-  
 lysh

Fol. 50

Periciōs  
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 fess to .f.  
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 what be  
 rheir?  
 Gal. 6.

1. Thes. 2.

The ma-  
ner of  
Goddes  
working  
in his  
chosen.

In the thyng yf he geue thanks to  
any, so: that he hath not done. But  
bycause thys is neither vaine nor  
folyshe, certeinlye God hymselfe  
wrought this worke, for the which  
he geueth thanks vnto him: That  
when they had receiued of thapostle  
the worde, wherwith God was  
preached, they might receiue it, not  
as the worde of men, but as it is in  
dede the very worde of God. God  
therfore do so worke in the hertes of men, by  
that calling that is accordyng to hys owne  
purpose (wherof we haue spoken aboudantly)  
that they should not heare the gospel in vayne,  
but that they maye after they haue herde  
it, be conuerted and beleue, receiuyng it not  
as the worde of man, but as it is in dede the  
veray worde of God.

### The .xx. Chapter.

Collo. 4.

**T**hys also do teache vs  
that the begynnynge of  
mens fayth is the gyfte  
of God, when the Apost-  
le wyrteth thus in his e-  
pistle to the Collocenses: Continue  
in prayer, and watche in the same  
with thanks geuyng, prayeng al-  
so

so for vs, that God maye open vnto  
vs the doore of his worde, to speake  
the mysterpe of Christe (for the  
which I am also in bandes) that I  
maye declare it so, as it behoueth  
me to speake. Howe is the doore of  
the worde opened, but when the vnder-  
standynge of the hearer is opened,  
that he maye beleue, and that  
after he haue receyued the begyn-  
ning of fayth, he may allowe what  
soeuer is preached, and disputed, to  
the edificatiō of hollosome doctrine,  
lest that his herte beyng shute by  
thorough vnbelleue, he should im-  
proue & reiecte those thynges that  
are spoken: Wherefore he saith to  
the Corintheans also. I wyll tarpe  
at Ephesus vntil whitson tyde. For  
a great doore & manifest is opened  
vnto me, and ther are many aduer-  
saries. What other thyng can here  
be vnderstande, but onely that (the  
gospel beyng ther by him first prea-  
ched) that many beleued, and also  
that ther were many aduersaries  
of the same beleue, accor dyng to  
this sayeng of the Lorde, no man  
cometh to me except it were geuen  
hym of my father: and vnto you

1. Cor. 16.

Joan. 6.



Luc 8.

2. Co: 2.

it is geuen to knowe the secretes  
of the kyngdome of heauen, but to  
them it is not geue: The doze ther-  
foze was opened in the, vnto whome  
it was geuen: but the multitude of  
aduersaries were of them, vnto  
whome it was not geuen. In lyke  
maner the same Apostle in hys se-  
conde Epistle vnto the same people  
sayeth: whē I was come into Tro-  
aia for the Gospel of Christ, and a  
doze was opened to me in y<sup>e</sup> Lorde,  
my spirite had no reste: for because  
I dyd not fynd Titus my brother:  
but vydding them farewell, I went  
out in to Macedonia. Whome bad  
he farewell, but onely them that be-  
leued, in whose hertes the doze was  
opened thorough his preachyng:  
But marke what he addeth, but  
prayed he God (sayeth he) whyche  
dothe gyue vs the victory alwayes  
thorough Christe, and doth declare  
the sauoure of his knowlege in all  
places by vs: for we are the swete  
smelle of Christ vnto God bothe in  
them that are saued, and in them  
also that do peryshe, to some verely  
the sauour of death vnto death, but  
to some the sauour of life vnto lyfe

As for what cause the valeant fou-  
 geor, and inuincible defendour of  
 grace gyueth thanks. As for what  
 cause he geueth thanks: because  
 thapostles are the swete smelle of  
 Christ vnto God, both in them that  
 are saued thorough his grace, and  
 in them also that peryshe thorough  
 his iudgemēt. But that they might  
 be the lesse angry which vnderstād  
 not these thynges, he warned whē  
 he addeth and sayeth: And who is  
 mete vnto these thynges? Not with  
 standyng, let vs retorne to the ope-  
 nyng of the dore. Wherby thapost-  
 le dōd signifye the begynnynge of  
 the fapth of the hearers. For what  
 is this (prayeng also for vs þ God  
 maye open vnto vs the dore of the  
 worde) but a mosse manifest dē mā-  
 stracion, that the very begynnynge  
 of fapth, is the gyfte of God: for it  
 should not be asked of hym by pray-  
 er, except men beleued that it were  
 his gyfte. This gyfte of the heauen-  
 ly grace came downe into that pur-  
 ple sellar: whose vnderstanding (as  
 the scripture dothe wytnesse in the  
 actes of thapostles) God had ope-  
 ned, and she gaue hede vnto those  
 B 4 thyng

Fol. 52.

Paule ys  
 anininci-  
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 dor of gra-  
 ce: this  
 cause wil  
 then pre-  
 naile a-  
 genst the  
 tyrāny ad  
 subtelty  
 both of de-  
 uel and  
 worlde.

Act. 16.



God wor-  
keth in  
mēs hart-  
es what  
he will.  
Act. 4.

thynges, that were spokē by Paul:  
For he was called after suche ma-  
ner, that he might beleue. For god  
doth worke in mēs hertes what he  
wyl, either helpyng or iudging,  
in so muche that euen that maye be  
fulfylled thōrough them, whyche  
hys hande and counceyl haue prede-  
stinatēd to be done. It is therfore  
vaine that they haue said, that that  
also whych we haue proued by the  
testimony of the scriptures, out of  
the bookes of Wynges & Cronicles,  
apperteine nothyng to the matter  
wherof we dispute: that is, when  
God wyl haue any thyng to be  
done, whych can not be don except  
men be wyllyng, that then their  
hertes are inclined to wille y thing  
that he would haue don: he incly-  
nyng them, whych by a wōderfull  
and vnspekeable maner, do worke  
also in vs to wyl. For what other  
thyng is it to saye nothyng, and  
neuertheles to agaynesaye: excepte  
paraduenture they haue made you  
some reason why they so thought:  
whych you thought not mete to de-  
clare in your letters: But what rea-  
son thys maye be, I knowe not.

As

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As it thys thynke you because we  
declared that God dyd worke this  
in the hertes of me, & dyd persuaade  
the willes of as many as he would  
that Saul or Dauid myght be ma-  
de kynge? Therfore they thynke  
that these ensamples make not for  
this purpose, because it is not all  
one thyng to raigne temporallye  
in this worlde, and eternally with  
God: and thinke they therfore, that  
God do bowe the wylles of whom  
it pleaseth hym, to set vp earthy  
kyngdomes: but to obtayne the hea-  
uenly kyngdome, he do not bowe  
the wylles of whome it pleaseth  
hym: But I suppose that this was  
spoken for the kyngdome of heaue  
sake, and not for any earthy kyng-  
dome. Inclpne myne herte vnto  
thy testimonies: or thys, the goyn-  
ges of a man are gouerned of the  
Lorde, and he hath pleasure in hys  
waye: or this. The wyl is prepared  
of the Lorde: Or, let oure Lorde be  
wyt) vs as he was wyt) oure fa-  
thers, let hym not forsake vs, nor  
turne vs from hymself: but let him  
bowe oure hertes vnto hymselfe,  
that we may walke in al his waies

Or

1. Reg. 10

2. Reg. 5.

Psal. 118.

Psal. 36.

Prou. 20

3. Reg. 8.

Ezec. 36.

Psa. 20.

Act. 3.  
But our  
aduersa-  
ries will  
neither  
heare  
these nor  
none o-  
ther.

O: thys, I wyl gyue them an hert  
to knowe me, & eares of hearinge:  
or thys, I wyl gyue them an other  
herte, and a newe spirite wyl I gy  
ue vnto them. Let them also heare  
thys. I wyl gyue my spirite vnto  
you, and I wyl make you to walk  
in my ryghtfulnes, and that you  
obserue and kepe my iudgemētes.  
Let them heare this, a mans goyn  
ges are gouerned of the Lorde, but  
howe shall the mortall vnderstand  
his owne wayes? Let them heare,  
euerie man leameth iuste in his ow  
ne eyes, but it is the Lorde that ma  
keth the hertes streight. Let them  
heare, they beleued as manie as  
were ordeyned vnto eternall lyfe.  
Let them heare these, and all other  
places of the holy scriptures, whi  
che I haue not reherfed, by the whi  
che it is declared, that God do also  
prepare and conuerthe the willes of  
men vnto the kingdome of heauen  
and eternal lyfe. Iudge youre sel  
ues what manner of doctrine it is,  
that we ought to beleue, that God  
do wyke the willes, for the setting  
vp and establisshyng of the earthy  
kingdomes of men: but that men  
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do worke their owne wylls to at- Fol. 54.  
taine the kyngdome of heauen.

We haue spoken many wordes, &  
we myght paradytture longe syns  
haue perswaded that we go about,  
and yet we are fayne to speake af-  
ter suche maner, to them that haue  
sharpe & quicke vnderstandinges,  
as we should do to them that were  
dulle, whych are not satisfyed with  
that, that is to muche.

The. xxi. Chapter.

**B**ut let them pardone vs,  
for thys newe question  
hath compelled vs thus  
to do: For where as in  
our forme worke we  
haue proued by sufficient witneses,  
that also fayth is the gyft of God:  
There be some that haue inuented  
somewhat to agaynstsaye thys, and  
that those wytnesses dyd serue to  
none other purpose, but onely to  
shewe that thencease of fayth was  
the gyft of God. But y begynnyng  
of fayth, wherby men fyrst beleue  
in Christ, is of manselfe, & is not  
the gyft of God; but that god requi-  
red



red thys fayth, that when that wer  
gone before, other that are goddes  
gyftes myghte folowe after, as it  
were for the merite of faythe, and  
that none of them are geuen frely  
when God his grace is comended  
in them, which is no grace excepte  
it be fre. Howe absurde and folythe  
this opinion is, you do perceiue.  
Wherefore we haue endeouored  
oure selues as muche as we are a-  
ble, that we myght shewe, that also  
the begynnynge of fayth is y gyft  
of God. Wherin, altho we haue lo-  
ger traueled, then peraduenture  
they would y we should haue done,  
for whome we haue take these pai-  
nes, wherefore we are contented to  
be reprehended of them: So that  
they wyl confesse, that we haue  
brought that to passe that we haue  
done in dede (altho it be done with  
more wordes then they would, and  
altho that it be done with werines  
and hyrcelomnes of suche as  
haue vnderstandynge) that is,  
that we haue proued, that also the  
begynnynge of fayth is the gyfte of  
God, lyke wyse as is continence,  
patience, ryghtfulnes, godlynes &  
other

other, wherof ther is no contenciō  
betwene vs and them. Let vs ther-  
fore, make here an end of this fyrst  
volume, lest e any myght be  
offended wyth to great  
a length of one  
boke.

**The ende of the fyrst  
boke.**

The seconde boke of S. Aure-  
lius Aug. byshop of Hippone/ of  
the goodnes of perseueraunce or  
continynge to the ende/ translated  
by John Scory the late by-  
shop of Chichester.

The first Chapter.

**N**ow muste we dispute  
more diligently of per-  
seueraunce. For in the  
former boke when we  
intreted of the beginning of faith,  
we did speake somewhat also of this  
matter. We do therfore afferme,  
that perseueraunce, wherby men  
do continue in Christ vntyl the end,  
is the gyft of God: to the ende I say,  
whē as this lyfe is fynished, in the  
which only men be in daunger to  
falle. Therefore it is vncertein, whe-  
ther any mā as longe as he lyueth  
in thys worlde, haue receiued thys  
gyft. For yf he falle before deathe,  
verely men saye that he dyd not co-  
ntinue to the ende, and this is mooste  
truely



truely spoken. For howe can he be **Fol. 56.**  
counted to haue receyued, or had  
perseueraunce, which dyd not con-  
tinue to thende? For yf any man  
haue continence, and fall from the  
same, and is become incontinent,  
yf he haue ryghtfulnes, either paci-  
ence, or fayth it selfe and fall from  
them, it maye be truly sayd, that he  
had these, and not that he hath the.  
For he was continent, or he was  
iuste, or pacient, or he was fayth-  
full as longe as he was so. But whē  
he ceaseth thus to be, he is not then  
that man he was: For how had he  
perseueraunce, which dyd not per-  
seuer, seying euery man declare his  
perseueraunce by perseuerynge,  
whyche thys man dyd not: But lest  
any myght resyst and say, yf a mā  
after he was made faythfull lyued  
ten yeres, & in the middes of them,  
dyd fall from the fayth, dyd he not  
continue fyue yeres? I wyl not stri-  
ue about wordes, if that also be cou-  
ted worthe the name of perseue-  
raunce, as it were for his tyme,  
but as touching this perseueraunce,  
wherby men continue in Christ vn-  
to thende (wherof we now intreat)  
he

he ought not in any wyse to be cou-  
ted to haue had it whiche shall not  
continue to thende: and the fayth-  
ful man of one yeres continuance,  
yea and of as shorte tyme els as ye  
can ymagine, yf he lyued faythful-  
lye vntyll deathe, had rather thys  
perseuerance, then he that hadde  
ben faythfull many yeres, yf he a  
lytle before deathe fel from the sted-  
fastnes of fayth.

### The seconde Chapter.

Mat. 10.

Phili. 1.

**T**hys beyng agreed bpō,  
nowe let vs se whether  
this perseuerance (wher  
of it is sayd, he that shall  
endure to thende shalbe  
saued) be the gyft of God. But yf it  
be not, howe is thys true that tha-  
posle sayeth, vnto you it is geuen  
for Christes sake, not only, that you  
should beleue in hym, but also that  
you should suffer for hym: One of  
these belonge to the begynnynge,  
the other to the ende: notwithstan-  
dyng bothe are the gyft of God, for  
because it is sayd, that bothe are ge-  
uen: as we haue nowe declared be-  
fore

for  
tru  
in  
to  
tou  
the  
inu  
that  
not  
only  
opin  
help  
wha  
vnto  
Chri  
geue  
or (t  
whor  
Chri  
possi  
gyft,  
wyl  
wel  
he sa  
he de  
God  
shoul  
they  
come

fore. For what beginnyng is more fol. 57.  
true for a christian, then to beleue  
in Christ: what ende is better, then  
to suffer for Christes sake: but as  
touchyng that which belongeth to  
the beleuyng in Christe, men haue  
inuented a certaine contradiction,  
that the begynnyng of fayth should  
not be counted the gyft of God, but  
only thencrease therof: vnto which  
opinion we haue (thorough goddes  
helpe) sufficiently answered. But  
what can be sayd; why perseuerance  
vnto the ende is not geuen in  
Christe, vnto whome soeuer it is  
geuen to suffer for Christes sake:  
or (to speake more plainlye) vnto  
whom soeuer it is geuen, to dye for  
Christes sake: For Peter also that  
posse declarpyng this to be goddes  
gyft, sayeth, it is better (yf it be the  
wyl of god) that ye should suffer for  
wel doyng, then for euil, When  
he sayeth, yf it be the wyl of God,  
he declareth that it is not geuen of  
God vnto all saintes, that they  
should suffer for Christes sake. For  
they whome God wyl not haue  
come to the trial and glorie of suf-  
fering

1. Pet. 1.



ryng, do yet attaine the kyngdome  
of heauen, yf they shall continue in  
Chyist vnto the ende. But who wylt  
saye that thys perseuerance is not  
geue to them, whych dye in Chyist  
either by sicknes of body, or by any  
other chaunce, seyng that a farre  
harder perseuerance is geuen to  
suche, as gyue themselves ouer vn  
to death it selfe for Chyistes sake:  
be therfore stronge in the Lorde.

For men do cōtinue with more dif  
ficultie, wheras the persecutor la  
boureth all that he can, that they  
should not continue: and therfore  
they endure euē vnto h death, that  
they maye continue. Wherfore it  
is an harder matter to haue thys  
perseuerāce, but to haue the other,  
it is easyer: notwithstanding it is  
an easye matter for hym to gyue  
both, vnto whom nothyng is hard  
For thys hath he promysed sayng:  
I wyl geue my feare into their  
herte, that they shall not depart  
from me. What other thyng is  
this, then that the feare whych I  
wyl geue into their herte, shalbe  
suche, and so great, that they maye  
sticke by me continually. Why is  
thys

Jer. 32.

thys perseuerance asked of God,  
yf it be not geuen of God? Is not  
thys also a mockyng prayer, when  
that is asked of hym, which is kno  
wen not to be his gyft, but to be in  
the power of mā without his gyft:  
as that also is a mockyng thanks  
geyng, yf men shal gyue thanks  
to God for that, which he hath nei  
ther gyue, nor done: but loke what  
I sayd ther-, that saye I also here:  
erre not (sayeth thapcstle) God wil  
not be mocked. O man, God is a  
wytnesse, not only of thy woordes,  
but also of thy thoughtes: yf thou  
shalt trulye and faythfully aske a  
ny thyng of hym that is so ryche,  
beleue that thou doest receiue that  
whych thou askes of hym, of whōe  
thou doest aske. Honour hym not  
wyth thy lyppes, and in thyne hert  
ertolle thy selfe aboue hym, bele  
uing that thou hast that of thy self,  
whych thou pretendest to aske of  
hym. Is not our perseuerance as  
ked of hym? Who seeuer nowe de  
nyeth thys, he ought not to be con  
futed with my disputacions, but to  
be called backe agayne by godlye  
mens prayers. But is ther any of

I 2 them

fol. 58;

By thys  
rule of. s.  
Aug. thei  
mocke  
the sain  
tes that  
desire of  
them any  
thyng  
which  
thei can  
not gyue  
or do.

Gala. 6.



They  
that mai-  
taine the-  
se the Pe-  
lagiās er-  
rors ar-  
not of the  
catholike  
Churche  
of Christ.

them whych wyl not with y<sup>e</sup> which  
is called the Lordes prayer praye  
vnto God for his owne continu-  
aunce in hym, forasmuche as the  
Lorde taught the same: wherby the  
saintes desyre in a maner nothing  
els but perseueraunce. Reade at  
your leasure diligently that exposi-  
ciō, in the booke of blessed Cipriane,  
whiche he made of thys matter:  
whose title is of the Lordes praier:  
and consyder what maner a preler-  
natyue was so longe agone prepa-  
red, against the Delagiās poisonēs  
that were yet to come. For therbe  
iii. thinges (as ye knowe) whych  
chiefly the catholyke churche do de-  
fende against them. Of the whiche  
the fyrste is, that the grace of God  
is not geuen for our merites: for be-  
cause all the merites of the ryght-  
full, are bothe the gyftes of God, &  
geuen also thozoughe the grace of  
God. The seconde is, that no man  
be he neuer so ryghtfull; do lyue in  
this corruptible body, wythout so-  
me synne. The thyrde is, that man  
is borne subiecte to the sinne of the  
fyrst man, and tyed vnder damna-  
cion: except the gylte that is drawe  
by



by the fyrst byrth, be lored by the se<sup>cond</sup> byrth. That onely whyche I last recited of these thre, is not spokē of in þaforesaid boke of the glorious marty<sup>r</sup>. But the other. ii. are disputed there so manifestly, that we maye perceiue, that these aforesayd newe heretikes, the enemyes of the grace of Christ, were conuicted longe before they were borne. Amonge these merites therfore of the saintes, whiche are none other but onely Goddes gyftes, he sayeth that perseuerance also is Goddes gyfte, sayeng thus: We say (sayeth he) thy name be sanctified: not as tho we wysshed vnto God, that he myght be sanctified thorough our prayers, but bycause we desyre of hym, that his name maye be sanctified among vs. Furthermoze of whome is God sanctified, whyche he hymselfe sanctifyeth all: for because he sayd, be ye holy, for I also am holpe, we do desyre and praye for thys, that we whych are sanctified in baptisme, maye continue in that, whych we haue begonne. And a litle after, he disputing moze of the same matter, and teachynge

Fol. 59.

Cipriane  
 The first  
 petition  
 of the lord  
 des pray  
 er.

Leuit. 19.

Joan. 5.

us to aske perseuerance of the Lord, whych he myght not do by any meanes iustely and truly, excepte that also wer his gyft: that this sanctification (sayeth he) maye continue among vs, we pray vnto God: and because that our Lord & iudge dothe threaten him, whome he had healed & quickened, that he shoulde sinne nomore, lest any worse thing myght happen vnto him: we make thys prayer continually, Thys do we desyre bothe nyght and daye, that the sanctificatio and lyfe, whiche is receyued thozough the grace of God, maye be kept thozough his protection. Therfore when we be ynge sanctified do saye, thy name be sanctified, we do desyre of God (as thys doctoz vnderstandeth the matter) perseuerance in sanctification, that is, that we maye continue in sanctification. For what other thynge is it, to aske that we haue alrcdy receyued, but only that he wyll also graunt vnto vs, that we maye neuer sayle to haue the same. As therfore the holy mā, whiche prayeth vnto God that he maye be holy, dothe verely desyre, that he  
may

fol. 60.  
maye continue holy: euen so truely  
the chaste man also, when he pray-  
eth that he may be chaste, the conti-  
nent man, that he may be continent,  
the iuste that he maye be iuste, the  
godly that he may be godly, and o-  
ther whych we defende against the  
Pelagians to be the giftes of God,  
they do doubles desyre thys, that  
they maye continue in those good  
thynges, whyche they knowe that  
they haue receyued. Whych yf they  
receyue, certainly they receiue also  
perseuerance, that great gyfte of  
God, wherby hys other gyftes are  
preserued. What, when we say thy  
kyngdome come, do we desyre any  
other thyng, but that it may come  
vnto vs also, whych we doubt not  
shall come vnto all saintes: Ther-  
fore they also whyche are alreadye  
sanctified, what praye they els, but  
that they may continue in that san-  
ctification, whych is geuen them:  
For the kyngdom of God shall not  
otherwyse come vnto them: which  
certainly shall not cōe to any other  
but onelye to suche as endure vntyl  
the ende.

The se-  
conde pe-  
ticion.

The. iii. Chapter.

¶ 4

the



The thyz  
de peticio

**T**he thyz peticio is this,  
Thy wyl be done in hea  
uen, and in earth, or as  
is red in many boke, &  
is moſte bleſed of them  
that praye, as in heauen ſo alſo in  
earth. Whych many vnderſtande,  
as thy holy angels do thy wil, ſo al  
ſo we maye do the ſame. But yon  
der doctoꝝ and marryꝝ, would haue  
the ſpिरित & fleſhe to be vnderſtand  
by heauen and earth, and that we  
praye thys, that bothe theſe beyng  
agreed together we may do the wil  
of God. He perceyued alſo an other  
meanynge to be in theſe wordes a  
grecynge to the moſte ſounde fayth,  
wger of we haue nowe ſpoken be  
fore: that is, that the faythful beyng  
cladde wryth the heauēly man, and  
therefore not vnworthely called by  
the name of heauen, myght be vn  
derſtande to praye for the infideles  
whych are yet earthy, bearyng tho  
rough their fyrſte byrth the earthy  
man onely. Whereas he dothe ma  
nyfeſtly declare, that þe begynning  
alſo of fayth is the gyft of God. For  
as muche as the holy churche dothe  
praye, not onely for the faythfull,  
that

that fayth maye be encreased, or cō  
tinued in them: but also for infide- fol. 61.  
les, that they maye begynne to ha-  
ue fayth, wherof they were vtterly  
destitute, and against the whyche  
they also bare hatefull hartes. But  
nowe we do not dispute of the be-  
gynnyng of fayth, wherof we haue  
spoken in the former boke plente-  
fully, but of that perseuerance whi-  
che muste be had vnto thende: whi-  
che verelye the saintes that do the  
wyl of God do also desyre, sayeng  
in their prayers. Why wyl be done.  
For seyng that it is alreadye done  
in the, why desyre they that it may  
be yet done, but only that they may  
continue in that they haue begon-  
to be: Notwithstandynge it maye  
here be sayd, that the saintes desyre  
not, that the wyl of God maye be  
done in heauen, but that it may be  
done in earth, as it is in heauen: in  
earth, that is to saye, that it maye  
folowe heauen, that is, that man  
may folowe Angell, or the infidele  
the faythfull: and in this sence, the  
saintes desyre, that that may come  
to passe whych is not yet: not that  
whych is, should continue. For al-  
tho men excelle in neuer so greate

holynes, yet are they not equall to the angels of God: The wyl of god therfore is not yet done in them, as it is in heauen. yf thys thyng be thus, then not perseuerance, but the begynnyng seemeth to be desired in that parte, wherin we praye that of infideles me may be made faythfull: but in that parte wherin we desire, that men in doyng the wyl of God, maye be equall to the angels of God, when the saintes (I saye) praye for thys, it is manifest that they pray for perseuerance: For no man attayneth that perfect blesse, which is in the kyngdome: except he shall continue vnto the end in that holynes, whych he receiued in earthe.

The.iiii. Chapter.

The fourth  
petition

**T**he fourth petition is: Gyue vs this daye oure dayly bread: wherby the blessed Cipriane dothe shewe, howe in this place also we maye vnderstande, that perseuerance is desired. For amonge other thynges he sayeth, but thys



this breade we desyre to be given  
 vs dayly: lest we that are in Christ,  
 and dayly receyue the Eucharist  
 for the meate of healthe, should be  
 separate from the body of Christe,  
 whyles (by the meanes of some gre  
 uous faute) we beyng absent, and  
 not communicating, are forbydden  
 the heauenly bread. These wordes  
 of the holy man of God do many  
 lestly shewe, that the saintes desyre  
 of the Lord perseuerance: whē w<sup>th</sup>  
 this intent they saye, geue vs this  
 daye oure dayly breade: that they  
 should not be separte from the bo  
 dy of Christ, but that they myghte  
 continue in that holynes, wherein  
 they shoulde committe no crime,  
 wherby they myght deserue to be  
 separate from the same.

### The. v. Chapter.

**E**uēlye we saye in the Lo  
 des prayer, Forgyue vs  
 our dettes, as we forgyue  
 our debtors: in the whiche  
 only petition perseuerance  
 is not founde to be asked. For the  
 tyme wherof we desyre forgene  
 nes

fol. 62.  
 The faith  
 ful dyd  
 dayly res  
 ceuyne the  
 eucharist  
 in Cipria  
 nes tyme

The. v. pe  
 tition.

A Dela-  
gian.

Ephē . 5.

nes are past: but perseuerāce (whiche  
the dothe make vs sasse for euer)  
is necessarye for the tyme of thys  
present lyfe: not yet for y<sup>e</sup> tyme that  
is paste, but for that is to come vn-  
till the ende of the same. Neuerthe-  
les it is necessary somthyng to co-  
sider how in this petition also, these  
heretikes that came longe after,  
were euen then thrust thorough  
with the tonge of Cipriane, as it  
were wyth an inuincible darte of  
the truthe, The Delagians are not  
afrayde to afferme also thys, that  
the iuste man in thys lyfe is vtter-  
ly wythout synne, and that the con-  
gregacion that is wythout spot or  
wrynckle or any suche thyng (whiche  
is thalone and onlye spouse of  
Christ) is amonge suche men now  
in thys present worlde: as tho that  
were not his spouse, whych (beyng  
scattered ouer the whole earth) doth  
saye, as she haue learned of hym,  
forgyue vs our dettes. But consy-  
der (I praye you) howe the moste  
glorious Cipriane doth ouerthrow  
them. For when he dyd expounde  
the selfe place of the Lordes prayer,  
he sayd among other: But how ne-  
cessary

cessarely, holue warely, and howe  
 holsomlye are we warned, that we  
 are synners, whych are compelled  
 to praye for the remissio of our syn  
 nes: that when forgyuenes is as  
 ked of God, the mynde myght be  
 myndfull of her owne conscience,  
 (that no man as tho he were inno  
 cent, should stande in his owne con  
 ceit, & by extollying hymselfe should  
 further perishe) he is instructe and  
 taught that he dothe dayly synne,  
 when he is commaunded to praye  
 for the forgyuenes of his synnes.  
 To be shorte thus do S. John also  
 teache in his epistle sayeng: pf we  
 shall saye, we haue no synne, we de  
 ceue our selues, and the truthe is  
 not in vs, and dyuerse suche lyke  
 whyche were to longe to recite in  
 thys place.

Fol. 63.

No man  
 without  
 synne.

1. Joan. 1

The. vi, Chapter.

**B**ut nowe when the sain  
 tes do say, leade vs not in  
 to temtacion, but deliuer  
 vs from euell, For what  
 other thing do they pray,  
 but that they maye continue in ho  
 lyenes

The. vi.  
 pericion.



lines: For certainly, whē this gyft  
of God is graūted vnto them (whiche  
to be the gyft of God, is suffici-  
ently and manifestly declared, for  
asmuche as it is asked of hym) whē  
(I saye) this gyft of God is graun-  
ted vnto them, that they be not led  
in to tentacion, ther is none of the  
sayntes but that do continue in ho-  
lynnes euen vnto the ende: For there  
is not one, that do fall alwaye from  
perseuerance in the purpose of chri-  
stianitie, except he be fyrst brought  
in tētaciō. yf thē his praier be grā-  
ted to him, y he maye not be brou-  
ght into tētaciō, he doth vndouted-  
lye (thorow goddes gyft) continue  
in that holynnes, whych thorow the  
gyft of God he hath receyued. But  
these bꝛethꝛen (as you wyꝛte) wold  
not haue thys perseuerance after  
thys maner to be preached, that by  
humble peticion it might eyther be  
gotten, or els lost by disobedience:  
wherin they do not well consyder,  
what they saye: For we speake of  
that perseuerance, wherby men co-  
ntinue vnto the ende, which yf it be  
geuen, they do continue vnto the  
ende, but yf that they do not conty-  
nue

me vnto the ende, it is not geuen, **Fol. 64.**  
as we haue now before sufficient-  
ly also declared. Let not men saye  
then, that perseuerance vnto the end  
is geue to any, excepte the selfe end  
shall fyrst come, and that he shalbe  
foude to haue cōtinued vnto the end,  
vnto whome it was geuen. We cal  
hym chaste, whome we knowe to  
be chaste, whether he shal cōtinue,  
or not continue in the same chasti-  
tie vnto the ende: And yf he hath any  
other gyft of God, that may either  
be kepte or lost, we say that he hath  
it, as longe as he hath it, and yf he  
shall lose it, we saye that he had it.  
But as touchyng perseuerance vnto  
the ende, forasmuche as no man  
hath it, but he y shal continue vnto  
the ende: many may haue it, but none  
cā lose it. For it ought not to be fea-  
red whē a mā hath continued vnto  
the ende, lest peraduenture some euil  
wyl myghte spyngge bp in hym,  
that he shoulde not continue vnto  
the ende. Therfore thys gyft of God  
maye be optayned by humble peti-  
tion, but when it is geuen, it can  
not be lost by disobediēce. For whē  
any mā hath cōtinued vnto the end,  
neither

neither can this gyfte, nor any  
ther be lost, which myght haue ben  
losse before thende. For howe can  
that thyng be losse, wherby it is  
brought to passe, that that also that  
myght haue ben lost, can not be lost?  
But lest peradventure it might be  
sayd, that perseuerance vnto thend  
can not be lost, whē it is geuē, that  
is, when a man hath continued vn  
to thende: but that it is then losse af  
ter a certeine maner, when a man  
lyueth so disobediently, that he can  
not attaine vnto it: Likewise as we  
saye, that the man whych hath not  
continued vnto thende, hath the losse  
eternall lyfe or the kyngdome of  
God, not because he had now recey  
ued it and hadde it, but because he  
myght haue receyued it and had it,  
yf he had continued: let vs take a  
wayne stryfe aboute wordes, & then  
maye we saye, that also many thin  
ges maye be lost, that are not had,  
but are hoped for to be had. Let any  
man that dare, saye vnto me, whe  
ther God be not able to gyue that,  
that he hath comaūded to be asked  
of him: Whosoever thinketh thus,  
I saye not that he is a fole, but I  
saye



saye that he is madde. But God  
 hath commaunded that his saintes  
 should saye vnto him in their pray  
 ers, Leade vs not into temptation.  
 Whosoever then requiring thys,  
 is herde of God, is not brought in  
 to the temptation of disobedience,  
 wherby he maye woꝛthely lose the  
 perseueraunce in holynes. But eue  
 ry one by his owne wyll foꝛsaketh  
 God, wherby he is woꝛthely foꝛsa  
 ken of God. Who wyll deny thys?  
 But therfore we praye, that we be  
 not ledde into temptaciō, that thys  
 thyng maye not happen. And yf  
 we be graciously herd, Certainlye  
 thys thyng commeth not to passe,  
 because God dothe not suffre it to  
 come to passe. Foꝛ ther is nothyng  
 wrought, but that he either doeth  
 it hymselfe, oꝛ suffreth it to be don.  
 He is therfore able bothe to turne  
 the wylls from euil to good, and  
 also to turne suche as be readye to  
 fall, and to leade them in that path  
 that is pleasaunt in his syght. Un  
 to whome this is spokē in vaine,  
 O God thou conuerting vs shalte  
 make vs alyue. It is not sayde in  
 vayne, let not my fote be moued.

Fol. 63;

The pos  
 wer of  
 god ouer  
 mā's wil.  
 Psal. 84.  
 Psal. 65.

It is not sayd in bayne **O Lorde,**  
**Psal. 139.** Let not the synnar haue hys desyre  
 vpon me. Last of all (that we maye  
 not recyte many places, altho par-  
 aduenture mo come to our remem-  
 brance) it is not spoken in bayne,  
 leade vs not into temptacion. For  
 who soeuer is not ledde into tenta-  
 cion, out of al doubt he is not lead  
 into the tentacion of his owne euell  
 wyll. And who soeuer is not led in  
 to the tentacion of hys owne euell  
 wyll, Certainly he is led into none.  
**Jaco. 1.** For euery man is tempted (as it is  
 wyrtten) beyng drawen away and  
 entised of his owne concupiscence.  
 But God doth tempt no man with  
 any hurtfull tentacion. For ther is  
 also a tentacion that is profytable,  
 when that we are not deceyued or  
 opprest, but proued, accor dyng as  
**Psal. 25.** it is sayd, Proue me **O Lorde,** and  
 tempt me. That tentacion therfore  
 is hurtful, whiche thapostle sygni-  
 fied sayeng, lest peraduenture he  
 that doth tempt should, tempt you,  
 and our labour should be inuaine.  
**1. Thes. 3.** God (as I sayd) doth tempt no mā,  
 that is, he byngeth or leadech no  
 man into tentacion. For to be tem-  
 pted



pted, and yet not to be led into tenta-  
tion, is not euell: yea rather it is  
also good, For this is none other  
but to be proued. Where as the we  
saye vnto God, leade vs not into te-  
tacion: what do we saye els, but suf-  
fre vs not to be ledde? Wherfore  
many do praye after this maner,  
suffer vs not to be ledde into tenta-  
cion, and so is it redde in many bo-  
kes, and so dothe blessed Cipriane  
allege it. Neuertheles I haue not  
founde it in any place in the gospel  
wrytten in the Breke tonge after  
any other maner, but after thys,  
leade vs not into tentacion. We do  
then lyue in mosse sauegarde, yf  
we ascribe al vnto God. But we do  
not committe our selues partlye to  
hym, and partly to our selues, whi-  
che thynge thys reuerent martyr  
perceyued well enough. For when  
he dyd expounde the same place of  
of the Lordes prayer, after other  
thynges he sayd. But when we do  
praye that we maye not come into  
tentacion, we are put in mynde of  
our infirmite and weaknes, when  
we so praye, that no man shoulde  
arrogantlye extolle hymselfe, that

fol. 66.

when are  
we in  
mosse sa-  
uegarde?



Mat. 26.

no man should proudly and arrogantly challenge any thyng to himselfe, that no man should saye, that either the glory of confession or of suffering were his owne: sayng the Lorde hymselfe teachyng humilite sayd, watche and pray that you coe not into tentacion, The spirite is ready, but the fleshe is weake: that when we do humbly and mekelye fynd knowlege our infirmite, and attribute al vnto God what soeuer wyth his feare is humbly asked: it maye be graunted thow his mercye.

The. vii. Chapter.

**Y**f therfore we had none other proue but onelye the Lordes prayer, it would alone suffice, to proue the matter of grace which we defende: For it hath lefte vs nothyng, wher in as in our owne we maye glorye. For this also that we should not departe from God, it dothe declare to be the gyft only of God, when it dothe teache vs to aske the same of God, For he  
that

that is not ledde into tentacion, fol. 67.  
 dothe not departe from God. But  
 this lyeth not in the strength of fre  
 choyse by anye meanes, as the  
 strength of it is now: notwithsta-  
 ndyng it was in man befoze his fal.  
 ouertheles it dyd appeare in an-  
 gels, of what power the lybertie of  
 wyll was, in the dignitie of mans  
 fyrst creacion, which dyd abyde in  
 the truthe, whē the deuel with hys  
 fel from the same: and haue attē-  
 ued a perpetuall sauetye from fal-  
 lyng, wherin we are most certeine  
 that they do nowe remayne. But  
 after mans fall, God would haue  
 it apperteine onli to his grace, that  
 man maye come vnto him: neither  
 would he haue it belonge to any o-  
 ther thyng but to grace, that man  
 should not departe from him. God  
 hath put this grace in him, in whō  
 we haue obtained the inheritaūce,  
 predestinate accordyng to hys pur-  
 pose, that woꝝketh al thynges: and  
 therfoze as he woꝝketh so that we  
 maye come vnto hym: So dothe he  
 also woꝝke, that we should not de-  
 parte from hym. For the whiche  
 cause, it is sayde vnto hym by the

what po-  
 wer free  
 wyll hath  
 nowe.

Some  
 muche be-  
 longe to  
 grace.

Ephc. i.

**Psal. 79.** prophete, let thy hande be vpon the  
 man of thy ryght hande, and vpon  
 the sonne of mā, whome thou haste  
 made stronge for thine owne selfe,  
 and we do not departe from thee.  
 Thys sonne of man verelye is not  
 the fyrst Adā, in whome we depar-  
 ted from God: but thys is the laste  
 Adam, vpon whome was the hāde  
 of God, that we should not departe  
 from hym. For thys is hole Christ  
 wth his members, for hys church  
 sake which is his body, his fulnes.  
 When therfore the hande of God  
 is vpon hym, that we maye not de-  
 parte from God, certainly goddes  
 workyng do reache euen vnto vs.  
 For thys is the hande of God, for  
 by Goddes workyng it is brought  
 to passe, that we may be in Christ,  
 abydyng with God, not departing  
 from God, as we dyd in Adam.  
 For in Christ we haue obtained the  
 inheritauce, beyng predestinate  
 according to hys purpose, that wor-  
 keth all thynges. Thys therfore is  
 the hande of God, not our hande,  
 that we should not depart fro god.  
 Thys (I say) is his hande that said,  
 I will geue my feare into their  
 hertes

The church  
 is  
 Christes  
 bodye.  
 Ephe. i.

The hand  
 of God.



herte, that they may not depart fro  
 me. For the whych cause he would  
 haue vs to aske also of him, that we  
 be not ledde into tentacion: wher-  
 into yf we be not brought, we do  
 not departe from hym by any ma-  
 ner of meanes: The whych myght  
 be geue vnto vs also wythout pray-  
 er, but he would haue vs to be ad-  
 monished by our prayer, of whom  
 we may receiue these good gyftes.  
 For of whome els do we receyue  
 them, but of hym, of whom we are  
 commaunded to aske them: Let not  
 the churche in any wyse loke for a-  
 ny labored and studied disputaci-  
 ons in thys matter, but let her  
 marke well her dayly prayers.  
 She prayeth that the vnbeleuers  
 maye beleue: God doth therfore co-  
 uerte them to the fayth. She pray-  
 eth that those that beleue, may con-  
 tinue: God dothe therfore geue per-  
 seuerance vnto thende: Thys dyd  
 God knowe aforehande should co-  
 me to passe. The selfe same is the  
 predestinacion of saines, whome  
 he chace in Christe, before the ma-  
 kyng of the world, that they might  
 be holy and blameles in his syght

fol. 68.  
 Jere. 32.

Vnto  
 whome we  
 ought to  
 praye.

Eph. i.

Agaynst  
the truth  
mans do  
ctrine  
ought  
not to be  
glowed.

In charitie, predestinating them to  
make them hys sonnes by adoptio  
thorow Iesu Christe, thorow the  
self same, according to hys good plea  
sure of hys wpll, vnto the prayse of  
the glozy of hys grace, wherby he  
hath made vs accepted in his belo  
ued sonne, in whome we haue re  
demption thorow his blodde, the  
remission of synnes, accordyng to  
the ryches of his grace, which was  
plentifully shewed in them in all wysedoe  
and prudency, that he might shewe  
vnto them the mystery of his wpl,  
accordyng to his good wpl, wherby  
he purposed in hymselfe vntyl the  
tyme were full come, to repaire al  
thynges by Christ bothe the thyng  
ges that are in heauen, & also that  
are in earth thorow hym, by who  
we are also made heires, beyng  
predestinate, accordyng to his pur  
pose that worketh all thynges.  
Agaynst thys so thirle a trompe of  
the truthe, what mā haupng a so  
ber and circumspecte sayth, can al  
lowe any mans doctrine?

The, viii. Chapter.

But

**B**ut why (sayeth he) is not  
 the grace of God geuen  
 accordyng to mens meri-  
 tes? I aunswer, because  
 God is mercyfull. But  
 why then (sayeth he) is not this  
 grace geuen to all? Here also I an-  
 swere, because God is a ryghtfull  
 iudge: And therfore is grace geue-  
 n of hym also frely: and by his ryght-  
 full iudgement in other, it is decla-  
 red, what benefyt they haue recey-  
 ued by grace, vnto whome it was  
 geuen. Let vs not then be vnthak-  
 full, that the mercyfull God dothe  
 deliuer so many from so deue dā-  
 nation, accordyng to the good plea-  
 sure of his wyll, vnto the prayse of  
 the glory of his grace. So that, yf  
 he deliuered no man from thence  
 yet should he not be vniust. For by  
 one, all men brought into condem-  
 nation, are ryghtfully and not vn-  
 iustly iudged the chyldre of wyche.  
 Be therfore that is deliuered, let  
 hym loue grace: he that is not deli-  
 uered, let hym acknowledge dette.  
 yf in the forgeuyng of dette, be vn-  
 derstande mercy, and in requiring  
 the same, be vnderstande iustice:  
 by

fol. 69.

why gra-  
 ce is not  
 geuen to  
 all

Roma. 5.  
 Ephe. 2.

But



Mat. 20

by no meanes is there founde any iniquitie wyth God. But why (sayeth he) not only among infantes, but also among them that are borne at one tyme, hauyng one & the selfe same cause, the iudgement is so diuerse? Is it not a lyke question, to aske why in a dyuerse cause, ther is one iudgement? Let vs therfore cal to remembraunce those labourers whiche laboured the hole daye in the vyneyard, and those that laboured but an houre, for the cause is dyuerse of the labour that was bestowed, and neuertheles the iudgement in rendyng the rewarde is one. Wpd the murmurers in thys place also heare any other thyng of the good man of the house, but thys I wpll: for suche was hys lyberalite to some, that he wpd no manner of wronge to the other. And both these verely are in good thynges: notwithstanding as touching that, whych apperteyneth to ryghtfulnes and grace, it maye be also truly sayd of the gylty that is deliuered, I wpll: and also it maye be sayd of hym that is damned, Wake that whiche is thyue, and get the hence

hence: For I wyl gyue vnto this fol. 70.  
man that, which is not due to him:  
is it not lawfull for me to do what  
I wyl: is thynne eye euel, because I  
am good: but yf he shal saye here,  
why dyd not he gyue thys grace al  
so to me: he shali worthelye heare,  
O man what arte thou that dispu-  
tast wyth God: whome thou doest  
certeily perceiue, to be a most mer-  
ciful geuer to one of you, but to the  
a moste iuste exactor and deman-  
der, neuertheles not vnryghtfull  
to neither of you. For seynge he  
should be iuste, altho he shoulde pu-  
nysh the you bothe: he that is deliue-  
red, hath wherfore to gyue thākes:  
he that is damned, hath nothyng  
that he maye reprehende. But yf  
nowe (sayeth he) thys muste nedes  
be, that in that al are not damned,  
he myght declare, what should be  
dewe to all, and so he myghte more  
graciouly comēde his grace in the  
vessels of mercye: why in the selfe  
same cause, wyl he rather punyssh  
me then hym: or wyl deliuer hym  
rather then me? To thys I make  
none answer. yf thou demaund  
why: because I confesse that I haue  
nothyng

Roma. 9

Unserche  
able iuge  
mentes,

t. Joan. 2

Mans  
iugemēt.

Securite

nothyng to saye. yf thou wylt al  
so aske why: because that as in this  
matter his yre is iuste, so also his  
mercy is great, and in lyke maner  
his iudgementes are unsercheable.  
He goeth on yet, and demaundeth,  
why hath he not geue to some, that  
haue truly woꝛshipped hym, per  
seueraunce vnto the ende? Why  
thynkest thou, but only because he  
lyeth not that sayeth, They wente  
out from amonge vs, but they wer  
not of vs, for yf they hadde ben of  
vs, they would vndoubredly haue  
continued wpth vs: Are there then  
two natures of men? God forbide.  
for yf there were two natures,  
there should be no grace at all: for  
the fre deliuerance should not be  
geuen to any man, yf it were deliue  
to be rendred to nature. But it sea  
meth in mans iudgement, that all  
they that appeare to be good fayth  
full men, ought to haue receyued  
perseueraunce vnto the ende: But  
God hath iudged it better, to myn  
gle some that shall not continue, a  
monge the appointed number of  
saintes, that they should not lyue  
in securite, vnto whome securite  
in



a wylt al-  
as in this  
o also hys  
ke maner  
ercheable  
aundeth,  
ome, that  
hym, per-  
? Why  
ecause he  
ey wente  
they wer  
de ben of  
dly haue  
here then  
d for byd.  
natures,  
at all: For  
uld not be  
ere betwe  
ut it-sea-  
t, that all  
od sayth:  
recepted  
de: But  
to myn-  
itinue, a  
umber of  
not lyue  
e securite  
in

in temptation of this lyfe is not ex- **Fol. 71.**  
pedient. For this sayeng of thapo- **1. Cor. 10.**  
stle, wherfore he that seame to stand  
let hym take hede that he fall not,  
hath kept downe many from per-  
nicious pryde. For he that fallerh,  
fallerh thowow hys owne wyl, and  
he that standeth, standerh thowowe  
the wyl of God. For God is able  
to set hym vp: he dothe not then set  
vp hym selfe, but it is God that  
dothe this. Neuertheles it is good  
not to be hys mynded, but to feare. **Rom. 12.**  
For every man dothe either stande  
or fall in his owne thought. For as  
thapostle sayerh, (wherof we haue  
also made mencion in our former **2. Corin. 3**  
boke) we are not able to thinke ani-  
thyng as of our selues, but oure  
ablenes commeth of God. Whome  
blessed Ambrose folowed, and was **Ambro.**  
bolde to saye. For oure herte, & our  
in his bo-  
thoughtes are not in oure owne po-  
te of fles-  
wer, the whyche thyng every one  
yng the  
percepueth to be moste true, that  
worlde.  
hath humilitie and crathe ioynd  
cap. i.  
together wyth godlynes. Wnt that  
Ambrose myght thus saye, he spake  
it in that boke, whyche he wrote of  
feyng & world, teachyng, that this  
world

Psalm.

wo: lde oughte to be fled, not w<sup>th</sup>  
the body but w<sup>th</sup> the herte, which  
he declared could not be done, but  
only by the helpe of God. For he  
sayeth, we do many tymes speake  
of the fleyng of thys world, and I  
woulde to God our affeccion were  
as ware and carefull aboute thys  
matter, as it is easy for vs to spea-  
ke therof: but (that which is wo: lde)  
the flickerynge inticement of ear-  
thy lustes, do oftentimes crepe pre-  
uely in, and the spreding abrod of  
vanities do occupye the mynde, so  
that thou dcest ymagyne & thynke  
vpon that thyng, whych thou wol-  
dest sayne eschewe, whych is verye  
harde for a man to beware of, but  
clearly to put awaye it is vnpossi-  
ble. Furthermoze the Prophete do  
wytnesse that thys thyng may be  
desyred, rather thē gotten, sayeng:  
Bowe my herte into thy testimo-  
nies, & not into couetousnes: For  
our herte and thoughtes are not in  
our owne power, whych beynge so-  
denly darkened, do confounde the  
mynde & vnderstandyng, & drawe  
them an other waye, then thou dyd-  
dest purpose: They call them backe  
to



to the world, they do intermingle **Fol. 72.**  
worldly matters, they throwe in  
voluptuouse pleasures, they weaue  
in flickeryng entisementes, and in  
the selfe same tyme that we go a-  
bout to lyft by the mynde, we ha-  
uynge vaine thoughts engrafted in  
vs, are often tymes throwē downe  
to earthy matters. It lieth not ther-  
fore in the power of mē, but in the  
power of God, that mē may haue  
power to be made the sonnes of **Joh. i.**  
God. For of hym do they receyue  
this power, which do put into mā's  
herte godly thoughtes, wherby he  
maye haue sayth, that maye worke **Bala. 5.**  
by loue: The whych goodnes to re-  
ceyue & kepe, and in the same to go  
forwarde continually vnto the end,  
we are not able to thinke any thing **2. Cor. 3.**  
as of our selues, but oure ablenes  
someth of God, in whose power ar  
both oure hertes and thoughtes.  
Wherefore of two infātes, that are  
bothe fast wrapp'd together in the  
bādes of original synne, why thys  
is taken, and he forsaken: & of two  
vngodly persones that be nowe of **All are**  
age and discretion, why thys is cal **not called**  
led after suche a maner, & he maye **alyse.**  
folowe



Of two  
godly per  
sons.

1. Iohn. 2.

Esay. 57.

folowe the caller, but the other ei  
ther is not called at al, or at the lest  
wise is not called after suche a sorte  
that he maye folowe the caller: the  
iudgements of God are vnserche  
able. Notwithstanding this ought  
to be moſte certeine to the faythful  
that the one is of the nombze of the  
predestinate, but the other is not.  
For yf they had ben of vs (ſayeth  
one of the predestinate, whiche out  
of the Lordes breste dyd ſuche thys  
ſecrete) they had vndoubredly con  
tinued wyth vs. What meaneth  
thys I praye you, they were not of  
vs, for yf they had ben of vs, they  
had cerreinly continued wyth vs?  
Were they not both created of god,  
bothe borne of Adam, both made of  
the earthe, and of hym whych ſaid,  
I haue made all breath: Dyd they  
not both receyue ſoules of one and  
the ſelfe ſame nature? Laſte of all  
were they not bothe called, and fo  
lowed the caller, bothe of vngodly  
iustified, and both renewed by the  
fountayne of regeneracion: But  
yf he (whych certeinly knew what  
he ſaid) ſhould heare thys: he might  
aunſwere and ſay, Theſe are true,  
and

and accordyng to all these thynges  
 they were of vs, neuertheles by a  
 certeyne other differēce, they were  
 not of vs: For yf they had ben of vs  
 they shoulde vndoubtedly haue con-  
 tinued wyth vs. But in conclusion  
 what is thys difference? God hys  
 booke are open, let vs not turne a-  
 waye our face. The deuine scriptu-  
 re dothe crye, let vs therfore gyue  
 eare. They were not of them, be-  
 cause they were not called accor-  
 dyng to purpose: They were not  
 electe in Christ before the makynge  
 of the world. They were not made  
 heires thorough hym: They were  
 not predestinate accordyng to the  
 purpose of hym that worketh all  
 thynges. For yf they had bene so,  
 they had ben of the numbze of the,  
 and shoulde wythout all doubt haue  
 continued wyth them. For (that I  
 maye omitte to declare) how possi-  
 ble it is for God, to conuerte the  
 willes of men vnto hys sayth, that  
 are turned from hym and are a-  
 gaynst hym, and so to worke in  
 their hertes, that they may not gy-  
 ue place to any aduersities, neither  
 beyng ouercome by any maner of  
 tenta-

Fol. 75<sup>d</sup>

Goddes  
booke.

Roma. 8.

Eph. i.

What  
god can  
do yf he  
wyl.



1. Cor. 10. tentacion, should departe frō hym  
(Forasmuche as he can byng this  
also to passe (as the Apostle sayeth)  
that he wyl not suffer them to be  
tempted, aboue that they shal be a-  
ble to beare.)

The. ix. Chapter.

**T**hat I maye therfore (I  
saye) omitte to declare  
this, certainly god could  
(knowynge aforehande  
that they shoulde fall a-  
wayne) haue taken them out of this  
lyfe, before thys shoulde haue hap-  
pened. Shall we retorne agayne  
thether, that we maye yet dispute,  
how folysly it is sayde, that deade  
men shalbe iudged also for those  
synnes, whyche God knewe afore-  
hande that they would do, yf they  
had lyued? The whych is so repug-  
nant to a christian vnderstanding,  
and vtterly to mans iudgement  
that I am also ashamed to confute  
it. For why may it not be said, that  
the gospel it selfe, bothe was prea-  
ched in vayne wyth so great labor,  
and sufferynge of the saintes, and  
is also



is also yet so preached yf mē might **Fol. 74**  
be iudged also without the hearing  
of the gospell, accoꝝdyng to the dis-  
obedience oꝝ obedience, which god  
knewe afoꝝehāde that they shoulde  
haue had, yf they had herde it: Nei-  
ther shoulde Tyꝛus and Sidō haue **Luce. 10**  
ben damned, altho moꝝe easelye,  
thē were those vnbeleuyng cyties,  
wherin the myꝛacles and signes  
of the Loꝝde Chꝛist were wꝛought:  
foꝝ yf they hadde ben wꝛought a-  
monge them, thei had done penaꝝce  
in ashes and sackcloth: as the woꝝ-  
des of the truthe do testifie, in the  
whych hys woꝝdes the Loꝝde Je-  
sus do declare vnto vs, the depe mi-  
stery of pꝛedestination. foꝝ yf it  
shalbe demaunded of vs, why so  
great miracles were wꝛought a-  
monge them, whyche beholdynge  
them, would not beleue: and were  
not wꝛought amonge them, which  
shoulde haue beleued, yf they had se-  
ne them: what shall we aunswere?  
Shall we make that aunswere,  
whych we haue before made in an  
other boke, where as I aunswered  
to syꝛe certeine questions of the Pa-  
gants: (neuertheles wythout any

30.11.12.

This answer may  
serue for  
our tyme  
also.

preiudice of other causes, whyche  
maye be founde out by wyse men)  
For when it was demaunded, why  
Christ came after so many ages: I  
made thys aunswer (as ye knowe)  
that in those times and in those pla  
ces whē, & wher as the gospell was  
not preached, he knewe aforehāde,  
that they would all be suche at the  
preachyng therof, as were manye  
in hys corporall presence, whyche  
would not beleue in him, no not af  
ter he had raysed vp the deade. In  
like maner a lytle after in the same  
boke & in the same question, what  
maruel is it (said I) forasmuche as  
Christ dyd knowe the worlde to be  
so full of infideles in the formar a  
ges, that he would not (and that vp  
on good cause) preache vnto them,  
whyche he knewe aforehāde would  
neither beleue his wordes nor my  
racles? Certainly we can not saye  
thus of Tyrys and Sydon, and in  
them we knowe, that these iugemē  
tes of God do appertaine to those  
causes of predestinacion, wythout  
preiudice of whyche hyddē causes,  
I sayd that I made then this aun  
swere. For it is an easye matter to  
accuse



accuse þe infidelite of the Iues, that  
 spronge of fre wyll, whyche would  
 not beleue so great miracles wrought  
 amonge them. Which the Lord  
 rebukynge reproveth and sayd: wo  
 be to the Lorozaime and Bethsaida,  
 for yf þe myracles had bene wrought  
 in Tyrus and Sydon, whych have  
 ben wrought in you, they woulde  
 longe ago have done penance in  
 ashes and sackclothe. But are we  
 able to saye, that the people also of  
 Tyrus and Sidon would not have  
 beleued, yf suche myracles had ben  
 wrought amonge them, or els that  
 they should not have beleued, yf  
 they had ben done amonge them?  
 The Lorde hym selfe doth wytnes,  
 that they should have repented with  
 great humilitie, yf so be those syg-  
 nes of Goddes myracles had bene  
 wrought among them. And never-  
 theles they shalbe punysshed in the  
 daye of iudgement, altho wyth a les-  
 ser punysshment then those cyties,  
 that would not beleue by the mira-  
 cles that were wrought amonge  
 them. For the Lord sayeth after, ne-  
 vertheles I saye vnto you, that it  
 shalbe easyer in the daye of iudge-  
 ment.

Fol. 75.  
 The frui-  
 tes of fre  
 wyll.  
 Math. 11.



ment vnto Tyzus and Sidon then  
it shalbe vnto you. They then shall  
be punyshed more sharpely, these  
shalbe punyshed more easly: neuer  
theles punyshed shall they be. Fur-  
thermore yf the deade are iudged  
also accordynge to those woꝝkes,  
whyche they should haue done yf  
they had liued, out of doubt because  
these should haue ben saythfull, yf  
the gospell had ben preached vnto  
them wyth so great miracles, they  
ought not verelye to be punyshed:  
but they shalbe punyshed,

#### The .x. Chapter.

**I**t is therfore false, that y dead  
shalbe also iudged accordynge  
to suche woꝝkes, whyche they  
should haue done, yf the gospel  
had come vnto the, when they  
were alpye. And yf thys be false,  
ther is no cause why any ma should  
say of infantes, that peryshe dyeng  
without baptisme, that this do ther-  
fore woꝝthely happen vnto them,  
because God knewe afozehande,  
that yf they should lyue, & that the  
gospel should be preached vnto the,  
that

that they would vnfaithfully hear  
it. It remaineth therfore that they  
are holden faste tyed in the bandes  
of original synne only, & that they  
go into damnacion onely for thys  
synne: because we do perceiue, that  
vnto other hauyng the same cause,  
the newe byrthe is not geuen, but  
only thozowe goddes grace: And  
that by his secreete iudgement (and  
neuertheles iuste, because there is  
no iniquitie wyth God) some shall  
peryshe by luyng wyckedly also  
after baptisme, whych notwithsta  
ndyng are kept in this lyfe, vntyll  
they maye peryshe: whych shoulde  
not peryshe, yf they had ben holpen  
by the death of the body pꝛeuentinge  
their fall: because no deade man is  
iudged, either for the good or euell,  
whych he shoulde haue done, yf he  
had not dyed: Otherwysse the men  
of Tyrus and Sidon shoulde not be  
punished, accordyng to those dedes  
whych they haue done, but rather  
accordyng to suche as they shoulde  
haue done, they shoulde thozough  
great repentaunce and faythe in  
Christ haue optayned saluacion, yf  
those myꝛacles of h gospel had ben  
wrought

Fol. 76.

The se  
crete and  
iuste iudg  
ement.  
of God.

Luce. 11.  
2. Pet. 2.  
Heb. 10.

wrought amonge them. A certeine  
catholyke disputer not of smal esti-  
macion, dyd expounde this place of  
the gospel after suche a maner that  
he said, that the Lorde knewe afore  
hande, that they of Tyrus and Si-  
don would departe from the fayth,  
after thei had beleued the miracles  
that should haue ben done among  
them, and that rather of mercy he  
wrought the not amonge the: be-  
cause they should haue be more gre-  
uouly punished, yf they had forsake  
the faith, which thei had receiued,  
then yf they had neuer receiued it.  
What nede I at this present to de-  
clare, what maye be desyred yet in  
the iudgement of thys learned, &  
very wyttie mā, sayng that his selfe  
iudgement do mayntaine our cau-  
se: For yf the Lorde of his mercye,  
dyd no myracles amonge these,  
wherby they myght haue be made  
faythfull, lest they should be y more  
greuouly punished, when after-  
wardes they should become vn-  
faithful, (because he knewe afore-  
hande, that they would retorne to  
their infidelite againe:) It is then  
sufficiently and manifestly declar-  
ed



red, that neuer a one of the deade fol. 77.  
shalbe iudged of those synnes, whi-  
che God knewe aforehand he should  
haue done: yf he be holpen by any  
meanes, that he may not do them:  
As (yf thys iudgement be true) it  
maye be sayd, that Christ dyd helpe  
them of Tyrus and Sidon: whome  
he wold should rather not come to  
the sayth, then by departyng from  
the sayth, comytte a more greuous  
offence: the whyche he sawe afore-  
hande that they would do, yf they  
had come to the sayth. Neuerthe-  
lesse yf it should be demaunded, why  
it was not rather wrought, yf they  
myght beleue, and that this might  
be graunted them, that they might  
departe out of this lyfe, before they  
should forsake the sayth: I can not  
tell what maye be aunswered. For  
he that sayeth, that it was a good  
turne for them, that should forsake  
the sayth, that they myght not be-  
gynne to haue that, whyche they  
should with greater wickednes forsake:  
doth sufficiently shewe, that no  
ma shalbe iudged of that euil, whi-  
che was knowne aforehande that  
he should do, yf by any meanes it  
be

be prouided for him, that he maye  
not do it. It was therfore wel pro-  
uided also for hym, whych was ta-  
ken awaye, that malice should not  
chaunge his vnderstandyng. But  
why it was not thus prouided, for  
the men of Tyrus and Sidon, that  
they myght beleue and be taken a-  
waye, that malice should not chage  
their vnderstandyng, he could par-  
aduecture make aunswere to thys,  
whych thought it good to dissolue  
thys question after thys maner.  
But I perceiue that it is sufficient  
for the trial of the matter, whych I  
haue in hande, that (by the iudge-  
ment also of thys man) it maye be  
declared, that men shall not be iud-  
ged of those synnes, which they ha-  
ue not done: althoo they were for-  
sene, & they would do them. Neuer-  
theles (as I sayd) I am also asha-  
med to confute thys opinion, wher-  
by it is supposed, that those synnes  
shalbe punysshed in them, that are  
dyeng or deade, whyche were for-  
sene that they would do, yf they had  
lyued: lest it myght appere, that we  
also dyd exteme this opinion of any  
valure, whych we myght seame to  
kepe

kepe doſome wyth diſputacions, rather then to let paſſe wyth ſilence. fol. 78.

The. xi. Chapter.

**T**herfore (as thapostle ſaieth) it lyeth neyther in the wyllar, nor in the rúnar, but in the mercy of God: whych dothe helpe amonge the children also, so many as he wyl (alcho they neyther rúne nor wyl) whome he chafe in Christ befoze the makynge of the worlde, vnto whome he wyl also gyue grace frely, that is to ſaye, for no merites sake of theirs goynge befoze, either of sayth or woꝝkes: And he dothe not helpe those that are also of age and discrecion, which he wil not helpe, whome he afore ſawe would beleue his myꝛacles, yf they had ben wrought amonge them: Whome in hys predeſtinacion ſecretly, but yet iuſtly he hath ordeyned to an other end: For ther is no iniquite wyth God, but hys iudgements are vnſercheable, and hys wayes paſſe ſyndynge out: but all the wayes of the Lorde are mercy and

Roma. 9.

What is  
frely.

All are  
not ordeyned to  
one ende  
Rom. 11.  
Pſal. 24.



what we  
ought to  
beleue.

**Psal. 8.**

and truthe. His mercye therfore is  
vnsercheable, wherby he hath mer  
cye vpon whome he wyl, without  
any merites of his goyng befoze:  
And his truthe is also past fynding  
out, wherby he doth hardē whome  
he wyl, for his merites verely go  
yng befoze: but yet suche as are co  
mon ofsynes to hym, vpon whom  
he hath mercy. As of two tloynnes  
wherof thone is takē, the other for  
saken: the ende is dyuerse, but the  
merites are cōmon. Amonge whō  
neuertheles, as the one is deliuered  
by the great mercy of God, so  
thoother is damned by no iniquite  
vpon goddes behalfe. For is there  
any iniquitie wpyth God? God for  
bydde. But hys wayes are past syn  
dyng out. Let vs therfore beleue  
moſte certeinly, that his mercye is  
shewed in them that are deliuered,  
and hys truthe in them that are pu  
nyshed: neither let vs go aboute to  
serche out suche thynges as are vn  
sercheable, nor to fynde out suche  
thynges as are passe fynding out.  
For out of the mouth of infantes  
and suckelynges he hath made per  
fyte hys prayse: that that which we  
perceiue

perceyue in them, whose deliue-  
 rance no good merites of theirs  
 wote before, and in them whose  
 damnacion only original synne co-  
 mon to them bothe wente before:  
 the same we should not doubt to be  
 done to them also, that be of age &  
 discrecion, that is to saye, that we  
 should not thynke, either that gra-  
 ce is geuen to any man for his me-  
 rites, or that any man is punished  
 but for his merites, whether that  
 they whych are deliuered and pu-  
 nished, haue they? euil causes lyke  
 or vnylike, that he that semeth to  
 stande should take hede that he fall  
 not: and that he that doth glorie,  
 should not glorie in hymselfe, but  
 in the Lord. But why can not these  
 men abyde (as ye wryte) that the  
 cause of infāres, should be brought  
 forth for an ensample of suche, as  
 are of age and discrecion, whyche  
 doubt not to confesse agaynst the  
 Pelagians original sinne, that tho-  
 rough one man entered into the  
 worlde, and that by one man dam-  
 nation is come vpon all men: The  
 which also y Manicheis do not al-  
 lowe, which haue in no reuerence,  
 not

Fol. 79.

Grace is  
 not geue  
 to any mā  
 for his  
 merites.

1. Cor. 10.  
 Jere. 9.

The Pe-  
 lagians  
 and Ma-  
 niches  
 deny ori-  
 ginal syn



Prescri-  
pcion.

The wic-  
ked here-  
sie of the  
Mani-  
ches.

not only the scriptures of thold te-  
stament, but also they do receiue  
the scriptures that belonge to the  
newe testament after suche a ma-  
ner, that by a certayne priuilege of  
their owne, yea rather sacrilege,  
they allowe what they wyl, & what  
they wyll not allowe, they reiecte.  
Agaynste whome I wrote in my  
boke of fre choise: out of the whych  
these brethren thynke to prescribe  
against vs. Therfore would I not  
clearly dissolue the moste besy and  
harde questions that ther happe-  
ned, lest my worke should haue be-  
to longe, wheras the authozite of  
Goddes worde dyd not helpe me,  
agaynst these that are so peruerse  
and wycked. And I could haue con-  
cluded (as I dyd) wyth an vndoub-  
ted reason, whyche soeuer of these  
should be true, whyche I dyd not  
then determinatlye auouch, that  
God ought to be praysed in al thinges,  
wythout any necessitie to be-  
leue, that there should be two coe-  
ternall substances of good & euell  
mynghed together. Furthermore  
in the fyrst boke of retractacions,  
(whych worke of myne you haue  
not



not yet redde) whē I was come to fol. 80.  
the retracting of the same booke of  
free choise, thus I spake: In these  
booke (I saye) many thynges are  
disputed after suche a maner, that  
certein questions happenyng (whi  
che I was not either able to dissol  
ue, or els required at that present a  
longe declaraciō) myght be to that  
ende deferred, that vpon both par  
tes, or vpon euery of the partes of  
the same questions (it dyd not ap  
peare what was moſte conſonant  
vnto the trueth) oure disputation  
myght be yet concluded vpon thys  
point, that (whyche ſoeuer parte  
ſhould be true) men myght beleue  
and alſo perceiue that God oughte  
to be praysed. That disputation  
was takē in hande for theyr ſakes,  
whyche denye that euell do original  
ly ſpyng of the free choiſe of wyl:  
and do contende that God (yf thys  
be ſo) the creator of all natures  
oughte to be blamed, wyllynge by  
thys meane accorдын to their vni  
godlye erroꝝ, (foꝝ they are Mani  
cheis) to bring in a certeine nature  
of euell, vniſchaungeable, and coeter  
nal to God. In lyke maner a lytle  
after

The fou  
taine of  
euell.

Difficul  
te, trouble,  
painful-  
nes, dan-  
ger, tra-  
uel.

after in an other place . After these  
it was declared (sayde I) oute of  
what mysery (moste iustly throwe  
vpon synners) the grace of God  
dyd deliuer, because mā was able  
willingly, that is, by free choise to  
fall, but not in lyke maner to ryse  
agayne: vnto whych mysery of iust  
damnacion, ignorance and difficul-  
tie do apperteine, whych euery mā  
do suffer from the beginnyng of  
his natiuite, neither is any man de-  
liuered from thys euell, but by the  
grace of God. The whych myserye  
the Pelagians would not haue to  
sprynge of iuste damnacion, deny-  
eng originall synne . Altho igno-  
raunce and difficultie dyd apper-  
teine vnto man in their natural be-  
ginnings, yet ought not God to  
be blamed but praysed, as in the  
same thynde boke we haue dis-  
puted . The whiche disputacion  
ought to be had agaynst the Mani-  
cheis, whych do not allowe the ho-  
ly scriptures of the olde testament,  
wherin originall synne is declared  
And what soeuer is redde in thapo-  
stles wrytynges, that is taken out  
of tholde testament, they contende  
wpyth



with detestable vnshamefastnes, fol. 81.  
that it was thruste in of them that  
corrupted the scriptures, as tho it  
had not be spoken of thapostles.

But agaynst the Delagians that  
ought to be defended, that both the  
newe testament and tholde do ap-  
proue, whyche they professe, that  
they do allowe. These wordes dyd  
I speake in the fyrst boke of my re-  
tractacions, when I retracted my  
bokes of fre choyse. Neither are  
these thynges only there spoken of  
me cōcerning these bokes, but ma-  
ny other also, whych I thought to  
longe, and not necessarie to be put  
into thys worke written to you:  
whych I thinke you wyl also inge,  
after ye haue redde altogether. All  
tho we dyd then so dispute of infan-  
tes in the thirde boke of fre choyse,  
that notwithstandinge that were  
true, whych the Delagians do asser-  
me, that ignorance and difficulcie  
(without whych no man is borne)  
be the begynnynge, & not the pu-  
nishmentes of nature: yet shoulde  
the Manicheis be overcome, whi-  
che wyl haue two natures of good  
and euell to be coeternall: shoulde  
there



Collo. i.

Grace is  
not geue  
to all.

Roma. ii

therefore the saythe be called into  
doubt, or els forsaken, whyche the  
catholyke church do defēde against  
the selfe Pelagians, which do con-  
fesse original synne, the gylt wher-  
of is drawen by the fyrst byrth, and  
losed by the seconde byrth. But yf  
they also together w<sup>th</sup> vs do ac-  
knowledge thys, that we may bothe  
together in thys matter, destroye  
the Pelagians error. Why thynke  
they that it should be doubted, that  
God doth also deliuer from the po-  
wer of darkenes, and dothe tran-  
slate into the kyngdōe of the bygh-  
tes of hys sonne those infantes,  
vnto whome (thorow the sacramēt  
of baptisme) he hath geuen his gra-  
ce. In that then that he geueth this  
grace to some, but to some he dothe  
not gyue it, why wil they not syng  
vnto the Lorde mercy and iudge-  
ment. But why thys grace is ra-  
ther gyuen to some then to other,  
who hath knowen the Lorde hys  
mynde. Who is able to serche out  
suche thynges as ar vnsercheable.  
Who is able to finde out suche thin-  
ges as are passe synndyng out.

The. xii. Chapter.

It

Fol. 82

**Y** It is therfore broughte  
 to passe that the grace of  
 God is gyuen not accor-  
 dyng to the merites of  
 thē that receiue the gra-  
 ce, but accordyng to the good plea-  
 sure of hys wyll, vnto the prayse &  
 glory of the selfe grace of hys, that  
 he that dothe glorie, should in no  
 wyse glorie in hymselfe, but should  
 glorie in the Lorde: whyche gyuerth  
 to suche men as he wyll, because  
 he is merciful: and yf he gaue not,  
 yet he is ryghtfull: and to whome  
 he wyll not gyue, he dothe not gy-  
 ue: that he maye cause the ryches  
 of hys glory to be knowen, amōge  
 the vessels of mercy. For in giuing  
 to certeine that whyche they do not  
 deserue, he would vndoubtedly ha-  
 ue hys grace to be fre, and so to be  
 his grace in dede: but in not gy-  
 uing to all, he dothe declare what  
 all dyd deserue. He is good in shew-  
 yng mercy to some, he is iust in pu-  
 nyshyng the reste: yea he is good  
 to all, for it is a good thyng to ren-  
 der that whych is dewtye: and he is  
 iuste to all, for it is a iuste thyng,  
 when that whych is dewe, is geue  
 wyth

The wyll  
of god.

Roma. 9

Grace



Heauen  
geuen  
to infan-  
tes wyth-  
out meri-  
tes.

Satum.

wythout fraude of any man. But  
the grace of God is defended to be  
without merites, that is, to be true  
grace, altho the baptised infantes  
be not (as the Pelagians iudge) de-  
lyuered from the power of darke-  
nes, because they are not (as they  
thynke) holden vnder any synne,  
but are only trāslate into the king-  
dome of the Lorde: For so also the  
kynngdome of heauen is gyuen, (to  
whome it is gyuen) wythout any  
good merites: and to whome it is  
not geuen, wythout any euil meri-  
tes, it is not geuen. The whych we  
are wont to obiecte agaynst the sa-  
me Pelagians. When they laye to  
our charge, that we ascribe the gra-  
ce of God to desteny in affirmynge  
that it is not geue for our merites  
sake. But they do rather in infan-  
tes ascribe the grace of God to de-  
steny, whych saye that there is de-  
steny, where as is no merite. For  
no merites by the selfe Pelagians  
iudgement also, can be founde in  
pouge children, why some of them  
should be sent into the kynngdome,  
and some of them should be bany-  
shed out of the kingdome. But like  
wyse



wyle as (that I might declare that **fol. 83.**  
 the grace of God is not geuen for  
 our merites sake) I had nowe ra-  
 ther defende thys, accordynge to  
 bothe our iudgements, that is, as  
 well accordyng to our owne iudge-  
 met, whych do afferme that yonge  
 chyldren are bonde vnder original  
 synne: as also the iudgement of the  
 Pelagians, whiche deny originall  
 synne: (And notwithstanding this  
 I ought not therfore to doubt, but  
 that the infantcs haue somwhat,  
 whych he maye forgeue them, that  
 do saue hys people from theyr syn-  
 nes) Euen so also in my thyrde bo-  
 ke of fre choyse, I dyd resylte the  
 Manicheis accordynge to both vn-  
 derstandinges, whether ignorance  
 and difficultie (wythout the which  
 no mā is borne) be the punysshmen-  
 tes, or the begynnynge of nature,  
 & yet neuertheles I do defende but  
 one parte of those. I haue there al-  
 so euidently enough declared, that  
 thys is not the nature of the crea-  
 ted man, but the payne of the con-  
 demnyed man. The auncienty ther-  
 fore of that my boke, is vayne-ly ob-  
 lected agaynst me as a prescripcio  
 that

**Math. 2.**

**S. Aug.**  
 boke  
 were ob-  
 iected as  
 gaynst  
 himselfe.

Who be  
vniuste &  
enuious .

that I should not intreat the cause  
of infantes, as I ought to do, & by  
on their cause couince by the lyght  
of the manypfett truthe, that the gra  
ce of God is not geuen for mans  
merites sake. For yf I (when I be  
ganne my booke of fre choise at Ro  
me beyng a laye man, and dyd sy  
nythe the same in Aphrica beyng  
priest) dyd yet doubt bothe of the da  
nacion of infantes that were not  
regenerate, and also of the deliue  
raunce of them that were reued:  
No man (as I suppose) is so vniust  
and so enuious, whyche would for  
byd me to profyte and go forwar  
des, and would iudge it mete, that  
I should continue and abyde styll  
in thys doubt. But seyng this may  
be vnderstande moze truely, they  
ought not to thynke that I therfor  
douted of thys matter, because I  
thought it good thus to conuince  
them, against whome I the wrote:  
that whether these were the payne  
of original synne in yonge chyldre  
(acco:dyng as the truthe teacheth)  
or were not (as some erryng sup  
pose.) Neuertheles the mynglyng  
together of two natures, that is, of  
good



good and euell (whych the Gant: fol. 84.  
 cheis error dothe bryng in) oughte  
 not to be beleued in no wyse: God  
 forbidd that we should leaue y cause  
 of yonge chyldren after suche a ma-  
 ner, that we shoulde saye, that we  
 were uncerteine, whether the infan-  
 tes that dye beyng regenerate in  
 Chyrlte, do passe into eternall lyfe:  
 but those that are not regenerate,  
 do passe into the seconde deathe: be-  
 cause it is wyrtten, By one man  
 synne entered into the worlde, and  
 death by the meanes of synne, and  
 so death went ouer all men: Other: Roma. 5.  
 wyse thys can not be truely vnder-  
 stande: neither do any deliuer fro  
 eternall deathe (wherwith synne is  
 moſte iustely recompensed) either  
 great or small, but he only, whiche  
 beyng wythout any synne of hys  
 owne, either originall or actuall,  
 dyed for the remission of oure syn-  
 nes, both originall and actual. But  
 why do he deliuer rather these the  
 them: We say againe & againe, nei-  
 ther ar we wery or ashamed of this  
 aunſwere, O man what arte thou  
 that diſputest wyth God: hys iud-  
 gementes are vnſearchable, and  
 his

Let vs  
 not be as-  
 ſhamed  
 to repete  
 one aun-  
 ſwer to  
 the ſame  
 obieccion



**Ro. 9. 11.**  
**Eccle. 3.**

**We are  
holpē by  
grace a-  
lone,**

hys wayes past finding out: wher-  
vnto we adde thys, Seke not oute  
the thynges that are aboue thy ca-  
pacitie, and searche not out thyng-  
ges that are to myghty for thee.  
Do you not perceiue dearly belo-  
ued, howe folyshe an opinion it is,  
and howe contrary to the holsome  
fayth and sincere truthe, that we  
should affirme that yonge chyldren  
þ be deade, shalbe iudged accordyng  
to suche woꝝkes, as they were afoꝝ-  
sene to haue done, yf they had ly-  
ued? In to thys opinion are they co-  
pelled to falle (whyche certainly all  
men that haue vnderstandynge  
(thoo they haue neuer so lytle wyf)  
and namely christians do abhorre)  
whyche would none other wyse ba-  
rey from the Delagians error, but  
that they myght yet stille thynke it  
lawful foꝝ them to beleue, and also  
to defende by disputacion, that the  
grace of God thorow Iesu Chyste  
our Lorde (wherby alone, after the  
fall of the fyrst man, in whome we  
all fell, we are holpen) is gyuen ac-  
cordyng to our merites. Whiche  
Delagius hymselfe (foꝝ feare that  
he should be condemned) dyd con-  
demne

demne in the presence of the by-  
shoppes of the East churche beyng  
hys iudges. But yf thys can not be  
affirmed (I meane) of the workes  
of the deade, good or euell, whiche  
they should haue done yf they had  
lyued, and therefore none at al, and  
suche as neuer shalbe in Goddes  
forknowlege: but yf thys (I saye)  
can not be affirmed (whyche you  
perceue howe falslye it should be  
sayd) what remayneth there, but  
that we should (blynde contencion  
set apart) acknowlege and cōfesse,  
that the grace of God is not geuen  
for our merites, whyche the catho-  
lyke churche do defende against  
the Pelagians heresye: And thys  
maye we perceue by a more eu-  
dent truthe chesely in yonge chyl-  
dren. For neither is God compell-  
led by destiny, either to helpe these  
infantes, or not to helpe those, for-  
asmuche as they haue both one cau-  
se: neither yet shall we thynke that  
humaine matters in yonge chyl-  
dren, when reasonable soules shall  
be either damned or deliuered, are  
not gouerned bi goddes prouidēce,  
but by casual fortune, Seyng that  
not

Fol. 85.

Thenne-  
mies of  
grace are  
uone of  
the catho-  
lyke  
churche.



Mat. 10.

Goddes  
iugement  
tes in  
chyldezen.

not so muche as one sparowe doth  
fall vpon the earth, wythout oure  
fathers wyll that is in heauen: or  
that the dyeng of chylde without  
baptisme, should be so imputed to  
the negligence of the parentes, that  
goddes iudgements wrought no  
thyng in that matter: as tho they  
themselues (which by this meanes  
do myserably dye) had chosen to the  
feldes, by theyr owne wyll, suche  
negligent parentes, of whom they  
myght be bozne. What should I  
speake of thys, that some tyme the  
infant gynneth by the goost, before  
he can be holpen by the mynistry  
of hym that do baptise: For often  
 tymes when the parentes haue ma  
de haste, and the ministers were re  
dy, that the infant myght be bapti  
sed, yet God would not haue it to  
be baptysed, whych dyd not kepe it  
alyue, that it myght be baptysed.  
What should I speake also of thys,  
that somtyme the infantes of infi  
dels maye be holpen by baptisme,  
that they should not go into perdi  
cion, and the infantes of the fayth  
ful can not be holpen by baptisme:  
Wherin is certainly declared, that  
before



before God there is no respecte of persons: For then he would rather deliuer the yonge chyldren of hys worshippers, then of hys enemies.

Fol. 86.

The. xiii. Chapter.

**B**ut now we (sayng we in-  
treate of the goodnes of  
perseuerance) what mea-  
nes this, that one beynge  
at deathes doore, is holpen  
that he should not dye wythout ba-  
ptisme, and an other that is bapti-  
sed, is not holpen, that he myghte  
dye before he fall. Except paraduen-  
ture we wyl yet herken vnto that  
absurdite, wherby it is affirmed  
that it doth nothyng profit any  
man to dye before he fall, because  
he shalbe iudged according to those  
dedes, that God knewe aforehande  
that he would do, yf he dyd. lyue.  
Who can paciently heare, who can  
abide thys peuishe opiniō, y doth so  
exceedyngly repugne agaynst y hol-  
some sayth: And neuertheles they  
that wyl not confesse y the grace of  
God is not geue accordyng to our  
mer-

What o-  
piniō the  
churche  
cōpelled  
pelagius  
to con-  
demne.

merites, are constrained to asser-  
me thys. But they that wpll saye,  
that euery one of the deade shalbe  
iudged, accoꝝdyng to those dedes,  
whych God knewe afoꝝehāde, that  
euery one woulde do yf he lyued,  
(perceiuyge wpth howe manifest  
falshode and great absurdite thys  
is asserined) there is nothyng leste  
wherfoꝝe they should saye that whi-  
che Pelagius condemned, & whych  
the church caused hym to condēne,  
that the grace of God was geuen  
foꝝ our merites: Seyng they per-  
ceiue, that yonge chyldren are ta-  
ken out of thys world, some beyng  
not regenerat vnto eternal death,  
but other that are regenerate vnto  
eternall lyfe. And amonge them al-  
so that are regenerate, some do de-  
parte hence perseueryng to the end:  
other are kept here vntyl they may  
fall awaye, whych certainly should  
not haue fallen, yf they had depar-  
ted hence, before they dyd fall: And  
agayne some that are fallen do not  
departe thys lyfe before they maye  
repent, whych certainly should ha-  
ue perished, yf they had departed  
this lyfe, before they had repented.  
Wherby



Wherby it is playnly enough declared, that the grace of God as wel to begynne, as to continue also vnto thende, is not geuen accordyng to our merites, but is gyuen accordyng to hys moste secreete wyl, and the same also moste iuste, most merciful, moste wyse: For whome he hath predestinate, them hath he also called wyth that calling, wherof it is sayd, The gyftes and calling of God are such, that it can not repent hym of them: No man wyth certein affirmacion can be iudged of me to belong vnto thys calling before he shall departe out of thys world: but in thys lyfe (whych is a retacion vpon earth) he that semeth to stande, let hym take hede that he fall not. For therfore (as we sayde before) by the moste prouident and forscyng wyl of God, they that shall not continue, are myngled amonge them that shall continue: that we might learne not to be hye minded but to make oure selues equall to them of the lower sorte, & to worke our owne saluacion wyth feare & tremblyng. For it is God that worketh in vs, both to will, and also to worke

Fol. 87.

Rom. 8. 11.

i. Cor. 10.

Rom. 12.

Phi. 2.



2. Cor. 3.

Ambro.

Psal. 83.

woꝛke, euen of good wyll. We wil  
then, but it is God that woꝛketh in  
vs also to wyll: we woꝛke then, but  
it is God that do also woꝛke in vs  
the woꝛke, euen of good wyll. It is  
expediet foꝛ vs both to beleue this,  
and also to confesse thys, Thys is  
godly, thys is true, that our confes-  
sion maye be humble and lowly, &  
that all may be ascribed vnto God.  
We thynking beleue, thinking we  
speake, thynkyng we do what soe-  
uer we do: but as touchyng that,  
that apperteine vnto the waye of  
godlynes, & true woꝛshyp of God,  
we ar not able to thinke any thing  
as of oure selues, but oure ablenes  
cometh of God. foꝛ our owne hert  
and oure owne thoughtes are not  
in our owne power: wherfoꝛe the  
same Ambrose whych taught this,  
sayd also, who is so blessed, that in  
hys herte do alwayes ascende: But  
wythout Goddes helpe, howe can  
thys be done: certainly by no mea-  
nes. Furthermoze he sayeth vpon  
the same scripture, Blessed is the  
man whose helpe cometh of the  
Lorde, whose herte is bent towar-  
des heauen. That Ambrose myght  
speake

We wil  
keth in  
en, but  
ke in vs  
ll. It is  
ne this,  
Thys is  
confes  
woly, &  
to God.  
ing we  
hat foc  
ge that,  
uaye of  
of God,  
p thing  
blenes  
ne hert  
are not  
ore the  
ht this,  
that in  
de: But  
we can  
no mea  
h vpon  
d is the  
f the O  
to war  
myght  
speake

fol. 88.  
speake thys, he dyd not only reade  
it in the holy scriptures, but he felt  
also the same in his herte, as we  
ought wythout all doubt to beleue  
of that man. Therfore that whych  
is spoken in the Sacramentes of  
the faythfull, that we should lyfte  
vp our hertes vnto the Lord, is the  
gyft of the Lord: For the whyche  
gyft, they vnto whome those wo:  
des are spoken, are admonished by  
the priest, to gyue thākes vnto the  
Lord our God, after whyche wo:  
des they make aunswere, that it is  
both mete & ryght, that they should  
so do. For asmuche then as oure  
owne herte is not in our owne po:  
wer, but is holpen wyth Goddes  
helpe, that it maye ascende, and be  
fired vpon suche thynges that are  
aboue, where as Christ is syttinge  
at the right hande of God, and not  
vpon suche thynges as are vpon  
earthe: vnto whome should we gy:  
ue thanks, for thys so great a be:  
nefyte, but vnto the Lord our God  
that worketh y same, whiche by the  
lyke benefyte delueryng vs, hath  
chosen vs out of y bottom of thys  
worlde, and predestinated vs be:  
fore

Thinke  
you that  
this ad=  
monicion  
was in a  
straunge  
tōge, spo:  
fen to so  
me lytle  
boye stan  
dyng at  
an alta=  
res ender?  
Collo. 3.



foze the foundacions of the wo:ldz  
were layde:

The. xiiii. Chapter.

The doc-  
trine of  
predesti-  
nacion ys  
no hinde-  
raunce to  
prea-  
ching.

Phi. 2.

Phi. 1.

Joan. 14.

**B**ut they saye, that the defi-  
nition and determinaciō  
of predestinacion, is con-  
trary to profytable prea-  
ching, as tho it had hynde-  
red the preachyng Apostle. Dyd  
not that teacher of the Gentyls in  
fayth and .truthe, many tymes cō-  
mende predestinacion, and neuer-  
theles ceased not to preache the  
wo:de of god? Because he said, it is  
God that wo:keth in vs bothe to  
wyl and wo:ke, even of good wyl:  
dyd he not therfore exhorte vs both  
to will and also to wo:ke those thin-  
ges that please God? Or because he  
sayd, he that hath begonne in you  
the good wo:ke, wyl verforme it,  
even vntyl the daye of Christ Iesus:  
dyd not he counsell men bothe that  
they should begynne, and also con-  
tinue vnto thende? For the Lorde  
himselſe cōmaunded men that they  
should beleue, and sayeth, beleue ye  
in God and beleue in me: and yet  
not.



neither was hys sayeng false, nor  
hys determinacion baine, where  
he sayeth, No mā cometh vnto me,  
that is, no man beleueth in me, ex-  
cepte it were geuen hym of my fa-  
ther. Nor yet, because this determi-  
nacion is true, therfore is that com-  
maundement baine. Why then do  
we thynke, that the determinacion  
of predestinacion is vnpofytable,  
seyng the selfe same scripture of  
God dothe commende it, that do  
teache vs to frequente and vse all  
these, namely preachyng, commaun-  
dyng, exhortyng, rebukyng? Dare  
any man say, that God knewe not  
afozhande vnto whome he would  
gyue faith, that they might beleue?  
or that he knewe not afozhande  
whome he would gyue vnto hys  
sonne, that he should not lose one  
of them? all whych yf he knewe a-  
fozhande, he knewe afozhande  
vndoubtedly those hys benefites,  
wherby he dothe vouchesaue to de-  
lyuer vs. Thys predestinacion of  
saintes is nothyng els, but for the  
foreknowledge and preparacion of  
the benefytes of God, wherby they  
are mooste certainly deliuered, as

Joan. 6.

Jo. 6. 7.

what is  
predesti-  
nacion.

¶ mā

many as ar deliuered. But as tou  
chyng the rest, where are they leste  
but in the lump of perdition by the  
iuste iudgement of God? wherein  
wer leſt they of Tyꝛus & Sidō, whi  
che might also haue belcued, if they  
had ſene thoſe wonderfull ſygnēs  
of Chꝛiſt. But becauſe it was not  
geuen them, that they ſhould be  
leue, therfore that was also denyed  
them, wherby they myght belcue.  
Wherby it appeareth, that ſome ha  
ue in the ſelfe nature, a gyft of god  
naturally to vnderſtande, wherby  
they maye be moued to beleue, yf  
they ſhal either heare woꝛdes, or ſe  
ſygnēs, agreyng and confoꝛmable  
to their myndes: and neuertheles  
yf they be not in the depe iugemēt  
of God ſeuered and parted frō the  
lump of perdition, thow the pre  
deſtinacion of grace, the ſelfe woꝛ  
des and miracles of God are not  
applied vnto them, wherby they  
ſhould beleue, yf they either herde  
them, or ſawe them. In the ſame  
lump of perdition were the Iues  
also leſt, whyche could not beleue  
the great and manifeſt miracles,  
that were wrought befoꝛe their  
owne



owne eyes. But why they coulde  
not belue the Gospell hathe declar-  
ed sayeng, but when he had done  
so many myracles before them, yet  
beleued not they on hym, that the  
sayeng of Esaias þe prophet myght  
be fulfilled that he spake. Lorde,  
who beleued oure sayeng: and to  
whome is the arme of the Lorde o-  
pened: Therfore could they not be-  
leue, because that Esaias sayeth a-  
gayne. He hath blynded their eyes,  
and hardened their herte, that they  
shoulde not se wpyth their eyes, and  
vnderstande with their hertes, and  
shoulde be conuerted and I shoulde  
heale them. The eyes therfore of  
them of Tyzus and Sidon were not  
so blynded, nor their herte so harde-  
ned, for they had beleued, yf they  
had sene suche miracles as these  
sawe: but it dyd neither profyte  
thē that they myght haue beleued,  
for they were not predestinate of  
hym, whose iudgements are vn-  
sercheable, and hys wayes past fin-  
ding out: neither shoulde it haue hin-  
dered these, that they could not be-  
leue, yf they had be so predestinate,  
that God would haue lyghened the

Rol. 90.  
Job. 12.

Esa. 53.

Rom. 11.



beyng blynde, and would haue ta-  
 ken from them their stony herte be-  
 yng hardened. Neuertheles that  
 whych the Lorde spake of the Tiri-  
 ans and Sidonians, maye be vn-  
 derstande parhappes some other  
 waye, yet he doth vndoubtedly con-  
 fesse, that no man cometh vnto  
 Christ except it shalbe geuen hym,  
 and that thys is geuen vnto them,  
 whych were cholen in hym befoze  
 the makynge of the worlde, whyche  
 dothe heare the worde of God, not  
 wyth the eares of y fleshe, but with  
 the eares of the harte: And that not  
 wythstandyng thys predestinacio  
 (whyche is also declared by the wor-  
 des of y gospel very manifestly) did  
 not let y Lorde to say the words whi-  
 che I recited a lytle befoze, both to  
 moue vs to begynne (beleue ye in  
 God and beleue in me) and also to  
 continue sayeng, that we muste al-  
 wayes praye and not be wery. For  
 they vnto whome it is geuen, do  
 bothe heare and do, but they vnto  
 whom it is not geuen, do not, whe-  
 ther they heare, or they heare not.  
 For vnto you (sayeth he) it is geuen  
 to knowe the mystery of the kyng-  
 dome

Joh. 14.

Luce. 18.

Math. 13.

home of heauen, but to them it is  
 not geuen: wherof one of these be-  
 longe to the mercy, the other to the  
 iudgement of hym, vnto whome  
 our soule doth saye. O Lorde I wyl  
 syuge vnto thee mercy and iudge-  
 ment. Neither the should the faith  
 that continueth and goeth forwar-  
 des, be hyndered by the preachyng  
 of predestinacion, that they maye  
 heare that whych behoueth them  
 to heare, and that they maye obey,  
 vnto whome it is geuen. For how  
 shal they hear wythout a preacher?  
 For yet by the preachyng of faith  
 that goeth forwarde, and continu-  
 eth vnto thende, shoulde the prea-  
 ching of predestinacion be hynde-  
 red: that he whych lyueth faithful-  
 ly and obediētly, should not for the  
 same obedience be extolled, as tho  
 he had not receyued it, but had  
 it of hymselfe, but that he whych  
 dothe glory might glory in the Lor-  
 de. For we oughte to glory in no-  
 thyng, for nothyng is our owne.  
 Thys thyng Cipriane moste faith-  
 fully perceyued, and moste boldlye  
 determined, wherby he dyd vndou-  
 tedly pronounce, that predestinaci-

Psal. 100

Nothing  
 is our  
 owne.  
 Cipriane.



Calling.

Rom. ii.

S. Aug.  
preached  
predesti-  
nation.

on was moſte certeine. For yf we  
ought to glory in nothyng, ſoꝛ as  
much as no thyng is our owne,  
certainly we ought not to glory of  
obedience, tho it had continued ne-  
uer ſo longe. Neither ought it ſo to  
be couſted oures, as tho it were not  
geuen vs from aboue. And ther-  
foꝛe the ſelfe perſeuerance is the  
gyfte of God, whych euery chriſtia  
oughte to acknowledge, that God  
knewe aforehande, that he would  
gyue to hys called, beyng called  
with that calling wherof it is ſayd,  
the gyftes and callinge of God ar  
ſuche, that it can not repente hym  
of them, This is therfoꝛe the prede-  
ſtination, whych we do faythfullye  
and humbly pꝛeache. And this not-  
withſtande the ſame teacher and  
doer (which both beleued in Chriſt,  
and alſo dyd continually lyue in ho-  
lye obedience, even vnto the ſuffe-  
ring of death foꝛ Chriſtes ſake) dyd  
not therfoꝛe ceaſe from pꝛeachyng  
the Goſpel, exhortyng to fayth and  
godlye woꝛkes, and from the ſelfe  
perſeuerance vnto the ende, becau-  
ſe he had ſayd, that we ought to glo-  
ry in nothyng, ſoꝛ as much as no-  
thyng



thyng was oures : wherin he dyd  
moste clearly set out the true grace  
of God, that is, whych is not geue  
for our merites, whych God knew  
aforehande that he would gyue.

By these wordes of Cipriane pre-  
destinacion is vndoubtedly comen-  
ded, whych yf it dyd not hynder Ci-  
priane from preachyng obedience,  
certainly neither ought it to hynder  
vs. Wherfore altho we preach  
that obedience is the gyfte of God,  
yet do we exhorste men vnto the sa-  
me. But to them that do obediently  
heare the exhortacion of the truth,  
the selfe gyft of God is gyuen, that  
is, to heare obediently: but they that  
do not heare after that maner, vn-  
to them it is not gyuen. For it is  
not euery man, but it is Christ that  
sayeth, no man cometh vnto me, ex-  
cept it were geuen hym of my fa-  
ther: And vnto you it is gyuen to  
knowe the mystery of then kyng-  
dome of heauen, but to them it is  
not gyuen: And of continence he  
sayeth, all men can not away with  
that sayeng, same they to whome it is  
gyuen. And when thapostle dyd ex-  
horste the married folkes vnto the

Fol. 92.

Joh. 6.

Marth. 13

Marth. 19

1. Corin. 7. chastitie of wedlocke, I would all men were (sayeth he) as I am my selfe, but every man hath his proper gift of God, one after this sort, an other after that: where as he dothe sufficiently declare, that not onely continēcy is the gyft of god, but the chastite also of the married.

Chastitie  
in marriage.

Seyng therfore these thynges are true, we do exhortē vnto thys as muche as we can, and as muche as God gyueth to every one of vs. For thys is also hys gyft, in whose hande, are bothe we, and our wordes. Wherupon thapostle sayeth.

1. Corin. 3.

Accordyng to the grace of God geuen to me, as a wyse buylder I haue layde the foundation: and in an other place he sayeth, euen as the Lorde hath geuen to every man, I haue planted, Apollo hath watered but God gaue thence creace. So then neither is he that planteth any thyng, neither he that watereth, but God that geueth thence creace. And thus, as he dothe exhortē and preache truely, whiche haue receyued the gyft so to do: euen so undoubtedly he dothe obediently heare the exhorter and preacher, whiche haue recey



receyued thys gyfte. Here of com-  
meth it, that when the Lorde dyd  
speake vnto them, whych had their  
carnall eares open, he sayd neuer-  
theles, he that hath eares to heare,  
let hym heare: whyche he knewe  
moſte certainly that all had not.

But of whome they haue theſe ea-  
res of hearpng, who ſo euer haue  
them, the Lord him ſelf doth ſhewe  
where he ſayeth, I wyl gyue them  
an hart to knowe me, and hearing  
eares. Then the eares of hearpng,  
is the ſelfe gyfte of obeyng, the whi-  
che who that had, myghte come to  
hym, vnto whome no man com-  
meth, except it were gyuen hym of  
his father. We therfore do exhorte  
and preache, and they that haue ea-  
res of hearpng, do heare vs obedi-  
ently: but they that haue them not,  
it happeneth vnto them that which  
is wrytten, that they hearpng, may  
not heare, that is, hearing with the  
eares of the body, maye not heare  
wpyth the conſent of the herte. But  
why theſe haue eares of hearinge  
and the other haue not, that is, whi  
it is gyue to them of the father that  
they maye come to the ſonne, but

Luce. 8.

It is the  
peculiar  
gyft of  
thelect to  
heare the  
gospel or  
bediety.

to



Ro. 11. 9.

to thother it is not geue, who hath  
known te mynde of the Lorde: or  
who was hys counseller: Or what  
art thou O mā that disputest wyth  
God: Should it therfore be denied  
that is manifest, because that can  
not be comprehended whych is se-  
crete: Should we therfore saye (I  
saye) that it is not true, whyche  
we manifestly perceyue to be true,  
because we can not fynde out, why  
it is true?

### The .xv. Chapter.

P:edesti-  
nacion  
is no hin-  
derance  
to rebu-  
king or  
correc-  
ting.

**B**ut they say (as you wyte)  
that no man can be sty-  
red vp wyth the p:ospyt of  
rebukynge. yf it should be  
preached in the assemble of  
the church, in the hearynge of a  
multitude, The determinate sen-  
tence of the wyll of God touchyng  
p:edestination, is thus, That so-  
me of you dyd come from infydeli-  
tie to sayth, when ye receyued the  
wyll to obey, or maye continue in  
sayth after ye haue receyued perse-  
ue

uerance: but as for the reste of you  
 that do remaine in the delectacion  
 of synne, you haue therfore not yet  
 rysen, because the helpe of the mer-  
 ciful grace haue not yet raised you.  
 Neuertheles if any of you be not  
 yet raised, whome God hath prede-  
 stinate by hys grace to be chosen,  
 ye shall receyue the same grace,  
 wherby you maye wyl, and be cho-  
 sen. But if any of you do nowe o-  
 bey, and be predestinate to be re-  
 iecte, the power to obey shalbe take  
 from you, that you maye leaue o-  
 bedience. But these theyr wordes,  
 ought not to discourage vs from  
 confellynge the grace of God, that  
 is, whych is not geuen accordynge  
 to our merites, and from cōfessing  
 y same grace to be geue acco:dyng  
 to thys predestinacion of saintes:  
 Lyke wyse as we ar not discouraged  
 from cōfessyng the afozeknowledge  
 of God, if any man should preache  
 of it vnto the people after thys ma-  
 ner, that he would say: whether ye  
 now liue godly or vngodly, ye shal  
 be suche hereafter, as God knewe  
 aforehand that ye should be, eyther  
 good, if he knew ye should be good

Fol. 94.

The wor-  
 des of  
 an aduers-  
 sary.

or euell, yf he knewe ye should be euell. For yf after the hearynge of thys doctrine, many be turned vnto slothefulnes and negligēce, and beyng ready, from labour to luste, do folowe theyr owne concupiscences: Should it be therfore thought, that that were false, which was spoken of the foreknowlege of God? Shall not they be good (howe vngodly nowe so euell they lyue) which the God knewe aforehande should be good: but yf he knewe the aforehande to be euell, shall they not be euell, howe Godlye so euell they seme nowe to be? There was one in our monastery, whyche beyng rebuked of the brethren, because he dyd certeine thynges that oughte not to be done, and omitted certein thynges which he should haue don, made aunswere and sayd, what so euell I am nowe, I shalbe suche a one, as God knewe aforehāde that I should be. Whych vndoubtedlye sayd the truthe, & yet by thys true speakyng, dyd not profyte in goodnes: but fell so farre vnto wyckednes, that he (leauyng the felowship of the monastery) became a dogge returned



ret urned to his bome: and neuer  
theles what he yet shalbe it is vn- 2. Pet. 2.  
certein. Should those thynges ther  
fore whyche are spoken of the true  
fozknowledge of God, be either de-  
nyed, or kepte vnder silēce for suche  
occasions, namelpe then: when yf  
they were not spoken, men do falle  
into other errors?

The. xvi. Chapter.

**T**her be also some, which Praier is  
do therfore either not not hyn-  
praye at all, or praye be- dered by  
ry coldlye, because they preachyng  
haue learned of the Loz- of prede-  
des preachyng, y God doth knowe stinacion  
wherof we haue neade, before we Math. 6.  
aske of hym. Shall it therfore be  
thought either that the truth should  
be forsakē, or els wyped out of the  
Gospell for suche mens iudgemen-  
tes: but rather, seynge it is many-  
fest that God hath prepared, to gy-  
ue some thynges to them also that  
praye not for them, as the begyn-  
nyng of fayth, and somthynges to  
none, but to suche as praye for thē,  
as perseuerance vnto the ende: Cer-  
tein

When  
the tru-  
thought  
so be spo-  
ken, vn-  
derstand  
yt who  
that can.

Joan. 16.  
1. Cor. 3.

teinly, who so euer thynketh that  
he hath thys of hym selfe, prayeth  
not that he maye haue it. We must  
therfore take hede, lest whyles we  
feare that prayer should not ware  
seruent, prayer be quenched, and  
pyde fyr a fyre. Let the truth ther-  
fore be spoken, namely where any  
doubt compelleth, that it should be  
spoken, and let them vnderstande  
that can, lest paradventure they  
whych are able to vnderstande the  
truthe, wherby falshed maye be es-  
chewed, should (whyles the truthe  
is kepte vnder silence, for their sa-  
kes that can not away with it) not  
onely be spoyled of the truthe, but  
also caught wyth falshode. For it is  
a good matter, yea and also profy-  
table, that some truthe should be  
kept in sylence for their sakes, that  
can not awaye wyth it. For to this  
purpose was that spoken of the Loz-  
de. I haue yet many thinges to say  
vnto you, but ye can not now bear  
them: and that of thapostle, I could  
not speake vnto you as vnto spiri-  
tuall, but as vnto carnall: euen as  
vnto babes in Christe. I gaue you  
mylke to dryncke, and not meate.

For

For ye then were not strong, nei- **Fol. 96.**  
 ther are ye as yet. Neuertheles by  
 a certeine maner of speache, it may  
 be that the selfe thyng that is cou-  
 red to be mylke for babes, should be  
 also meat for them that are strong.  
 As for ensample, In þe begynnyng  
 was the worde, and the worde was  
 wyth God, & the worde was God.  
 What christia can kepe this secret?  
 Who is able to vnderstande it?  
 Either what greater or hygher  
 matter can there be founde in hol-  
 some doctrine? whych neuertheles  
 is not kept fro babes vnder silēce,  
 nor yet hyd, either from greate or  
 smale. But the consyderacion to  
 kepe the trueth vnder silēce is one,  
 the necessitie to speake the trueth is  
 an other. It wold be a lōge matter  
 to seke out, or to wryte here, al cau-  
 ses of keepyng sylence of the trueth,  
 amonge the whych yet thys is one,  
 that we should not make the worse  
 which do not vnderstande, whyles  
 we go aboute to make them better  
 learned, that haue vnderstandyng:  
 whych (as lōge as we kepe suche a  
 certeine matter in silence) are not  
 in dede made better learned, but  
 nri-

Whē the  
 trueth  
 maie som  
 tyme be  
 in silence.

h that  
 ayeth  
 e must  
 es we  
 ware  
 , and  
 h ther-  
 re any  
 ould be  
 stande  
 re they  
 de the  
 e be ch  
 rtruho  
 heir sa-  
 it) not  
 e, but  
 or it is  
 profp-  
 ould ba  
 s, that  
 to this  
 the loz  
 s to say  
 w bear  
 I could  
 to spiri-  
 uen as  
 me you  
 meate.  
 For



The enemy of  
grace.

Ironia.

neither are they made worse. But  
when a trueth is after suche a sorte  
that by declaryng the same, he that  
can not alway wyth it is made wor-  
se: & when we kepe it in silēce, he is  
made worse, that can welle alwaye  
wyth it, what do we thynke ought  
then to be done? Shoulde not the  
trueth rather be spoke, that he that  
can take it shoulde take it, then to be  
kept in silence, wherby not onely  
neither of them maye take it, but  
also he whyche is of better vnder-  
standyng is made worse: Whyche  
yf he dyd heare, and myght alwaye  
wyth it, many also thowhe hym  
shoulde learne. For y better capaci-  
te he hath to learne, the more mete  
he is to learne other. The enemy of  
grace do pzease on, and enforce by  
all meanes, that grace shoulde be  
beleued to be geuen for oure meri-  
tes, and so grace shoulde not be no  
more be grace. And shall not we  
speake that, whyche we are able to  
speake by thautozite of the scriptu-  
res: For we are afrayd forsooth lest  
(yf we shoulde speake) that he wold  
be offended, whych can not alwaye  
wyth the trueth, and are we not a-  
frayd

frayed, lest that by holdyng out pea-  
ce, he should be deceyued w<sup>th</sup> fals-  
hede, whyche can vnderstande the  
truthe: For either must a predesti-  
nation be preached after suche ma-  
ner, as the holy scripture doth ma-  
nifestly teache it, that the gyftes &  
callyng of God in the predestinate  
be suche, that it can not repent him  
of them: or els we muste confesse,  
that the grace of God is gyuen ac-  
cording to our merites, according  
to the opinion of the Pelagians:  
(Altho thys opinion (as we haue  
now often said) be rebde in the Ac-  
tes of the Byschoppes of the East  
churche, to be condemned by the  
mouthe of Pelagius hymselfe.)  
Furthermore these for whome we  
take these paynes, are so farre seue-  
red from the penythe heresie of the  
Pelagians, that altho they wyl not  
yet acknowledge, that they are pre-  
destinate, whych by Goddes grace  
are made obediēt, and do continue,  
nevertheles wyl they now confesse  
that grace do preuent their willes  
vnto whome grace is geuen: Ther-  
fore certainly, that grace shuld not  
be beleued to be geuen frely, as the  
D truthe

Fol. 95.

S. Aug.  
dilemma

Rom. 12.

truth speaketh, but rather accordyng to the merites of the wyll goynge before, as the Pelagiāns error barketh against the truth. Grace dotherfore go before fayth also, or therwyle yf fayth go before grace, vndoubtedly the wyll also goeth before grace, because fayth can not be wythout the wyll. But yf grace do go before fayth, because it doth preuent the wyll, Certeinly it goeth before all obedience, it goeth before charitie also, wherby onely God is obeyed pleasauntly and truly: And in hym in whome are all these vertues, and to whome they are al geuen, grace do preuent them, and worke them.

The .xvii. Chapter.

**A**monge these vertues there remaineth perseverance vnto the ende, whych is dayly asked of the Lorde in vaine, yf the Lorde do not worke y same in hym by hys grace, whose prayer he doth graciously heare. Consyder now howe farre it barketh fro the truth  
to



to be nye that perleuerance vnto  
 the ende of thys lyfe, is the gyfte of  
 God, forasmuch as he himselfe sen  
 deth an ende to thys lyfe, when he  
 wyl, whych yf he graunt befoze the  
 houerynge sal, he maketh a man to  
 continue euen vnto the ende. But  
 the largest of Gods goodnes appea  
 reth moze wonderfullpe and moze  
 manifestly to the saythfull, in that  
 this grace is geue also vnto yonge  
 infantes, whyche in that age haue  
 no obedience, wherfoze it should be  
 geuen. Vnto whome so euer ther  
 foze God do gyue these his gyftes,  
 out of doubt he knewe afozehand,  
 that he wold gyue them, and dyd  
 in his forknowledge prepare them.  
 Those then whome he hath prede  
 stinate, the selfe same hath he also  
 called, wyth that calling wherof  
 to make often reher sal, I am ney  
 ther wery nor ashamed: wherof it  
 is said, The gyftes & calling of God  
 are suche, that it ca not repent hym  
 of them. For thys is certeinlye to  
 predestinate, and none other thing  
 but onely to ordeyne in hys owne  
 foreknowledge (whyche can neither  
 be chafged nor deceyued) his owne

Fol. 98.

Grace  
 appereth  
 mozte ma  
 nifestly  
 in infan  
 tes.

What is  
 to prede  
 stinate.

Goddes  
foreknow  
lege can  
not be  
chaūged  
nor decey  
ned.

Jer. 9.

wozkes that ar to come. As he ther  
fore do so liue that he may be chaste,  
whome God knewe aforehande  
would be chaste, (altho thys be vn-  
knownen vnto hym) euen so he who  
he hath predestinate to be chaste (al  
tho he be ignorant of thys) do not  
therefore so lyue that he should not  
be chaste, because he vnderstan-  
deth that he shalbe chaste by God-  
des gyfte, but rather hys charitie  
dothe also reioice and he is not puf-  
fed vp, as tho he had not receyued  
the same. By the preachyng therfo-  
re of predestination, he is not only  
not hyndred from thys worke, but  
also he is thus farre furthered, that  
when he dothe glorie, he myght glo-  
rye in the Lorde. But that whyche  
I haue spoken of Chastite, may be  
also moſte truely verified of fayth,  
of Godlynes, of charitie, of perseue-  
raunce (and that I may not reherse  
euery one) the same may be sayd of  
all obedience, wherby men obeye  
God, But these men whyche do so  
place and appointe the only begin-  
nyng of fayth, and perseuerance  
vnto thend in our power, that they  
thynke them not to be the gyftes of  
God

God, neyther that God do worke Fol. 97.  
our cogitations and wylles, that  
we maye haue and kepe the same,  
but as for other vertues, they grāt  
that God doth giue them, whē they  
are opteined of hym by faith of the  
beleuer: why are they not afrayed,  
that theyr owne exhortacion vnto  
these other vertues, and other mēs  
preachyng should be hyndered by  
the determinacion of predestinaci-  
on? Wyl they also peraduenture  
say, y these are not predestinate: yf  
it be so, either they are not geuen of  
God, or els he knewe not that he  
would gyue them. But yf they be  
both gyuen of God, & also he knew  
aforehand that he wold giue them,  
certainly he did predestinate them.  
As therfore they do also exhorte to  
chastitie, godlynes, & other whiche  
they cōfesse to be the gyftes of God  
and they cā not deny but that they  
were foreknowen of him, and ther-  
fore predestinate: neither do they  
saye, that theyr owne exhortacions  
are hyndered, by preachyng of god-  
des predestinacion, that is, by prea-  
chyng Gods foreknowlege of  
these gyftes of hys to come: euen so



what per-  
nicious  
error that  
is, whi-  
che is co-  
founded  
by prea-  
ching of  
predesti-  
nacion.

Jaco. i.

Pro. 2.

let them vnderstande, that they: ex-  
hortacions either to fayth or perse-  
uerance are not hyndered, yf that  
the selfe workes (acco:dyng to the  
truthe) be counted goddes gyftes,  
and suche as were foreknownen,  
that is, predestinate to be geuen:  
but rather by the preachyng of pre-  
destinacion is hyndered, and quite  
ouerthrowen that only moste per-  
nicious error, wherby it is after-  
med, that the grace of God is gyue  
for our merites, that he that dothe  
glory, should not glory in the Lord  
but should glory in hymselfe. Whi-  
che thyng that I may declare more  
manifestly, for their sakes that ha-  
ue velle vnderstandynges, I must  
desyre them that haue receyued of  
God quicke and sharpe wyttes, to  
beare wyth my taryng: The Apo-  
stle James dothe saye, yf any of  
you wante wysedome, let hym aske  
it of God that gyueth aboundant-  
ly to al men, and casteth no man in  
the tette and it shall be geue hym.  
It is wrytten also in the prouerbes  
of Salomō, That the Lord gyueth  
wysedome. And of continency it is  
redde in the booke of wysedome,  
the

the authoritie wherof noble learned men haue alleged, whych lōge before our dayes entreated the holy scriptures: there then it is redde, when I knewe that no man could be continent, except God gaue it: & thys selfe same was also a point of wysedome to knowe whose gyft this was. These therefore (that I may passe ouer other with silence) namely continency and wysedome are the gyftes of God. These mē do also agre to these: For they are not Delagiās, that they would contend against thys manifest truthe with a stubburne and heretical pēuishes. But that these thynges (saye they) myght be gyuen vs of God, sayth hath obtayned whych begynneth of vs: the whych sayth bothe to begynne to haue it, and also to continue in the same vnto the ende, they contende to be oure owne, as tho we do not receyue it of the Lord. Here vndoubtedly the apostle is agayn sayd, whiche sayeth. For what haste thou, that thou hast not receyued: The martyr Cipriane is also agayn sayd, that sayeth that we ought to glory in nothyng, for as-

Fol. 96.

Sapi. 8.

1. Co. 4.



Our ad-  
uersaries  
suppose  
& obiecte  
the selfe  
same.

much as nothyng is oures. But  
when we haue spoken bothe these  
and many other thynges whiche  
I am wery to repete agayne, and  
haue shewed that bothe the begyn-  
nyng of faith, and also perseuerance  
vnto the ende are the gyftes of God,  
and that there were no gyftes  
of hys to come, but that he knewe  
them aforehand, both what should  
be geuen, and also to whome they  
should be gyuen, and therfore that  
they whome he dothe deliuer and  
crowne, were predestinate of hym:  
they suppose that we ought be aun-  
swered, that the determinacion of  
predestinacion is contrary to pro-  
fitable preachyng, because that af-  
ter the hearpyng of it, no man can  
be stered by wyth the good profyte  
of rebukyng. They sayeng these  
wordes, would not haue the gyftes  
of God preached to men, that they  
bothe come to fayth, and also conti-  
nue in the same, lest it myght sea-  
me, that men were rather brought  
to desperacion then exhorted, why-  
les they that heare the preachyng  
do thynke, that it is vncertaine to  
mans ignorance, vnto whose God  
wyl



wyllyng to geve these gyftes, & to whome fol. 99.  
 he wyllyng not geve them. But why  
 then do they themselves preache al  
 so wyth vs, that wysedome and co-  
 tineny are the gyftes of God: But  
 yf that exhortacion wherby we ex-  
 horte men to be wyse and continet  
 be not hyndered, altho we preache  
 that these are the gyftes of God:  
 what in goddes name is the cause,  
 that they should thynke, exhortaci-  
 on to be hyndered, wherby we ex-  
 horte men to come to the fayth, and  
 in the same to cōtinue vnto the end?  
 And yf these maye be counted gods  
 des gyftes, as it is proued by the  
 witneses of his scriptures, lo (that  
 we may passe ouer cōtinency wyth  
 silence) let vs in thys place dispute  
 of wysedōe only. For the fornamed  
 chapostle James sauyth. The wysle  
 dome that commeth from aboue.  
 fyrste it is chaste, then peaceable,  
 gentle, easy to be perswaded, full of  
 mercy and good frutes, inestima-  
 ble, wythout simulacion. See you  
 not, I praye you, howe wysedome  
 commeth downe from the father  
 of lycht, replenyshed wyth many &  
 great vertues? For every good gift  
 (as

wysedōe  
 Jaco. 3.

**Jaco. i.**

(as the same Apostle sayth) and euery perfyte gyft is from aboue, comynge downe from the father of lyght. Why then (that I maye let other thynges passe) do we rebuke the vncleane and contencious, vnto whome neuertheles we preache, that chaste and peaceable wysedoe is the gyfte of God: neither are we afraped lest they (beyng troubled wyth the vncerteintie of Goddes wyll) should finde in this preaching moze desperacion then exhortacio. And should be stered vp wyth the good or pricke of rebukynge, not agaynste themselves, but rather agaynste vs, because we do rebuke them hauyng not these gyftes, whiche we saye are not gotten by the wyll of man, but geyuyng thowowe the lyberalitie of God. Furthermoze, why dyd not the preachinge of this grace, feare that apostle James himselfe to rebuke the vniquiet, and to saye, yf you haue bytter enuyng and strife in your hertes, reioyce not, neither be lyars agaynst the truthe: this wysedome descendeth not from aboue, but is earthy and naturall, and deuelyshe. For where

**Jaco. 3.**



where enuyeng and stryf is, there  
is vnsstablenes, and al maner of c-  
uell woꝝkes. Therfore lyke wyse as  
the biquiet ought to be rebuked,  
both by the testimounyes of Goddes  
woꝝde, and also by the self dedes of  
oures, whyche these haue common  
wyth vs, neither is thys coꝝrection  
hyndered, because we preache that  
peaceable wysedome is the gyfte of  
God, wherby the contencious are  
coꝝrected and healed: euen so infy-  
deles, oꝝ they that continue not in  
the fayth ought to be rebuked, not  
wythstaundyng the preachyng of the  
grace of God, wherby bothe faythe  
it selfe also, and continuaunce in the  
same, are commended to be the gyf-  
tes of God: For altho wysedome is  
obtainyd by fayth (as James hym-  
selfe when he sayde, yf any of you  
wante wysedome, let hym aske of  
God that gyueth aboundauntly to  
all men, and casteth no man in the  
tethe and it shall be gyuen hym: he  
added by and by: but let hym aske  
in fayth nothyng doutyng:) neuer  
theles because fayth is geuen, befo-  
re he dothe aske it vnto whome it  
is gyuen, we maye not therfore  
thynke,

Fol. 102.

Jaco. i.



Ephc. 6.

Our ad  
uersari-  
es crye  
after the  
same ma-  
ner.

thynke, that it is not the gyfte of  
God, but that we haue it of our sel-  
ues, because it is geuen vnto vs  
wythout asking. For the apostle say-  
eth moſte manifestly, Peace vnto  
the brethren and charitie wyth faith  
from God the father, and the Lorde  
Jesu Christ. He therfore that is ge-  
uer of peace and charitie, is also the  
giuer of faith, for the whych cause  
we beseeche him, not only to encrea-  
se faith in them that already haue  
it, but also to geue faith to the that  
haue it not. Neither do these (for  
whose sake we speake these thyn-  
ges, whych crye out that by the pre-  
ching of predestination and grace,  
exhortacion is hyndered) exhorte  
men vnto those gyftes only, whych  
they contende, not to be geuen of  
God, but to sprynge of our selues:  
as is the begynnyng of faith, and  
continuaunce in the same vnto the end:  
whych certainly they ought to do,  
so that they should only exhorte the  
infydeles that they myght beleue,  
and them that are faithfull, that  
they myght continue: but as for o-  
ther whych they together wyth vs  
denye not to be the gyftes of God,  
that

that they may wyth vs ouerthrowe  
the Pelagians error as is chastite,  
continency, paciencs, and suche o-  
ther, whych are obayned by fayth,  
and wherby men lyue godly, They  
oughte onely to declare that men  
should aske these of God, and pray  
vnto God, that he wold gyue these,  
bothe to themselves and to others,  
but they ought not to exhorste any  
man to take and reteyne these.

But seyng that they do also exhorste  
men vnto these giftes (as they may  
do) and in exhortyng confesse them-  
selues to be me, they do declare ma-  
nifestly, that exhortacions either  
to beleue, or to continue vnto the  
ende, are not hyndered by thys  
kynde of preachyng, because we  
preache that these also are the gys-  
tes of God; and that no man haue  
them of hymselfe, but they are ge-  
uen of hym. But that euery man  
thorowe his owne leudnes forsak-  
eth fayth, when he gyueth place &  
consenteth vnto tentacion, wher-  
by it is wrought in hym & he dothe  
forsake fayth, who denyeth thys?  
But we shuld not therfore say that  
perseuerance in faythe were not  
the

Are not  
oppor ad  
uersaries  
also persua  
dedeuen  
thus.

Jer. 17.

the gyfte of God. For he that saye  
th, leade vs not into tentacion,  
dothe aske thys dayly: and yf he be  
graciously herde, he receyue thys:  
and therfore he dayly prayeng that  
he may continue, do certainly put  
the hope of hys perseueraunce, not  
in hym selfe, but in God. But I  
wyl not amplifie thys matter with  
my wordes, but I leaue it rather to  
be iudged of themselves, that they  
maye perceyue, what maner a  
thing that is, wherin they haue per  
suaded themselves, y by preaching  
of predestinacion, the people are ra  
ther brought in to desperacion, the  
exhorted to lyue godly: Thys is es  
uen as muche as yf they should say  
that a man muste then dispaire of  
hys saluacion, when he hath lear  
ned to put his hope, not in hymself  
but in God: when as yet the Pro  
phete cryeth. Cursed is euery one  
that putteth hys truste in man.  
These gyftes of God whych are ge  
uen to the chosen, that are called ac  
cordinge to the purpose of God, a  
monge the whych the begynnynge  
of fayth, and perseueraunce in the  
same vnto the ende of thys lyfe (as  
was



we haue proued both by 'many rea<sup>n</sup> fol. 100.  
sons, and also by the wytnessynge  
of many authorities) certainly the  
se gyftes of God (I say) are not for  
known of God, yf ther be no such  
predestinacion as we defende: But  
they are foreknownen, thys is ther  
fore the predestinacion whych we  
defende.

The. xliii. Chapter.

**V**herfore the same pre  
destinacion is somer  
me signified by the na  
me also of foreknowle  
ge, as thapostle sayeth,

God hath not caste awaye hys peo  
ple whych he knewe aforehande.

Thys that he sayeth he knew afore Rom. 11.  
hande, is not cruely vnderstande,  
but by thys, he dyd predestinate, as  
the circumstaunce of the selfe place  
dothe declare: For he spake of the  
remnauntes of the Iues that were  
saued, when the reste dyd peryshe.  
For before he said, that the prophet  
had sayde vnto Israel, all the daye  
longe haue I stretched forth my ha  
des, vnto a people y beleueth not,  
but speaketh agaynst me: and as  
thoo he hadde ben answered.

What

Esa. 65.  
Rom. 10.

What is therfore become of Gods promyses made vnto Israel, he added straitwayes, I saye then, hath God caste awaye hys people? God forbydde. For euen I also am an Israelite, of the sede of Abzahā, and of the Tribe of Beniamin, as tho he should saye, for I am also of the selfe people: Then after he added that, wherof we nowe speake, God hath not caste awaye his people whych he knewe aforehande. And that he myghte declare that ther was a remnaunt left thowoe the grace of God, not thowoe the merites of their woꝝkes, he added afterwardes, either wote ye not what the scripture sayeth of Elias, howe he maketh intercession to God against Israel, and so forth But what sayeth the aunswere of God agayne to hym (sayeth he) I haue reserued vnto my selfe seven thousande men, whych haue not bowed the knee to Baal. For he sayde not, there are reserued for me: or they haue reserued themselves for me, but, I haue reserued vnto my selfe. And therfore he sayeth, euen so at thys tyme, the remnaunt are saued

3. Re. 19.

saue the whole thelection of grace. Fol. 107  
But yf it be of grace, then is it not  
of woꝝkes. For then were grace no  
more grace. And he ioynnyng those  
woꝝdes which I haue now before  
wrytten, and aunsweryng to thys  
question, sayd, what then? Israel  
hath not obtayned that he soughte.  
No, but yet thelection hath obtay-  
ned it, the remnaunt are blynded.  
Therfore in thys election, and in  
these remnauntes whych are lesse  
thow thelectio of grace, he wold  
haue the people to be vnderstande,  
whome God had not therfore caste  
awaye, because he knewe them a-  
fozhande. Thys is that election,  
wherby he chace whome he wold  
in Christ, before the makynge of the  
worlde, that they myght be helpe  
and blameles in hys syght in cha-  
ritie, predestinating them to ma-  
ke them hys sonnes by adopti-  
on. Roman therfore that vnder-  
standerh these thynges, is permit-  
ted either to denye or to doubt, that  
thapostle dyd signifye predestina-  
cion, when he sayde, God hath not  
cast awaye hys people whome he  
knewe before. For he knew before



Erroniz  
us dispu-  
ters.

a remnaunt, whych he would saue  
thorowe thelection of Grace: that  
is therfore to saue, he dyd predesti-  
nate, for vndoubtedly yf he dyd pre-  
destinate, he knewe before: for to  
predestinate is to know afore that,  
whych he hymselfe wold do. What  
dothe then for byd vs, whē we read  
of the foreknowledge of God, amōg  
some interpretoys of Goddes word  
whych do entreate of the callinge  
of thelecte, to vnderstande the sa-  
me predestination? But peraduen-  
ture they dyd rather couet to ble  
thys worde in thys matter, bothe  
bycause it is more easy to be vnder-  
stande, and also bycause it dothe  
not only not repugne, but rather a-  
gree to the truthe, whych is prea-  
ched of the predestination of grace:  
Thys I am assured of, that no mā  
wyth oute errour could dispute a-  
gaynst thys predestination, which  
we defende accoꝝdyng to the holye  
scriptures.

The .xix. Chapter.

Re

same  
that  
desire  
to pre  
for to  
that,  
What  
read  
among  
word  
lynge  
the sa  
duen  
to ble  
bothe  
under  
dothe  
ther a  
prea  
grace:  
to ma  
ute a  
which  
holpe

**N**evertheles I suppose,  
that they which require  
the iudgements of in  
terpzetours in this mat  
ter, ought to be satisfied

Fol. 102

Cipriane  
Ambrose

wyth the authoritie of holy Cipri  
ane and Ambrose, men notable &  
comendably knowen in the christi  
an fayth and doctrine, whose testi  
monies (that are so manifest) we  
haue alleged: that is, that they be  
leuyng the grace of God to be free  
in euery point as it ought to be be  
leued, myght preache the same by  
all meanes as it ought to be prea  
ched: and also that they should not  
thynke the same preachyng of gra  
ce, to be contrary to that preaching,  
wherby we exhorze the slothful, or  
rebuke the euil. Because that these  
men also, when they dyd preache  
the grace of God after such maner,  
that one of them sayd, we ought to  
glory in nothing, for asmuch as no  
thyng is our owne: the other sayd,  
that our owne herte & oure owne  
thoughtes, were not in oure owne  
power: neuertheles they ceased not  
both to exhorze, and also to rebuke,  
that the commaundementes of God

might

Re

myght be obserued: Neither were  
they afrayed, that it should be ob-  
iected agaynst them: why do you  
exhorte vs? Why do you rebuke vs  
yf we haue no good thyng of oure  
owne, and yf oure owne herte be  
not in our owne power: These ho-  
lye men could not be afrayed lest  
that these thynges should be obiec-  
ted agaynst them: wherby they un-  
derstode that it was geuen to very  
fewe, that they myght receyue the  
doctrine of saluacion, not by the  
preachyng of any man, but by the  
Lorde hymselfe, or els by the An-  
gels of heauen: but that it was ge-  
uen to many that they myght bele-  
ue God thoroowe men. Neuerthe-  
les by what so euer meane goddes  
worde is preached vnto man, vn-  
doutedly it is the gyft of God, that  
any should so heare, that he maye  
obey yf same. Wherfore thasayd  
moste excellent interpreters of god-  
des worde, dyd both preache yf true  
grace of God as it ought to be prea-  
ched, that is, such grace as no mas  
merites do preuent, and also dyd in-  
stantly exhorte men to kepe God  
his commaundementes, that they  
which



whych had the gyfte of obedience, myght heare what commaundemēt they ought to obeye: for yf any manner of merites of oures do pzeuent or go befoze goddes grace, Certeinlye it is either the merite of some dede, or of some woꝛde, or of some thought, whercin is vnderstande also the selfe good wyll. But he whiche sayd that we ought to gloꝛy in nothyng, forasmuche as nothing is our owne, dyd bꝛiefly cōpꝛehend al kinde of merites: but he y sayd, that our owne herte, and our thoughtes, wer not in our owne power dyd neither passe ouer dedes nor woꝛdes, for there is neither woꝛd nor dede of mā, that do not pꝛocede from the cogitacion of the herte.

But what could the most gloꝛious martyꝛ, and moſte eloquent doctoꝛ Cipꝛiane, do moze in thys matter then he dothe, whē he teacheth vs, that we ought also to pꝛaye in the Loꝛdes pꝛayer, for thennemyes of the chꝛistian faythe: (whereas he dothe also declare, what he thought of the begynnyng of fayth, that it was also the gyft of God) & sheweth that the churche of Chꝛiſte, do dayly

19 3      pꝛaye

Ambrose

pray for perseuerance vnto the end,  
because that God doth geue y<sup>e</sup> also,  
but only to them that haue continu-  
ed, The blessed Ambrose in lyke ma-  
ner when he dyd expounde y<sup>e</sup> which  
Luke the euangelist sayd, it semed al-  
so good vnto me: It may be (sayeth  
he) that that semed not good to him  
alone, whych he sayeth semed good  
vnto hym: For not by mans wyll  
only this semed good, but as it plea-  
sed him that speaketh in me Christ,  
whych doth so worke, that that whi-  
che is good, maye also seme good to  
vs: for vpon whom he hath mercy,  
him dothe he also cal. And therfore  
he that foloweth Christ mai (beyng  
demanded why he would be a chri-  
stian) answer thus, it semed also  
good vnto me: whych answer whe  
he maketh, he denyeth not that it se-  
med good vnto God: For the wyll  
of man is prepared of the Lorde.  
For it cometh of the grace of God,  
that God maye be glorified of hys  
saint. In lyke maner in the same  
worke, that is, in therposicio of the  
same gospell, when he shoulde come  
to that place, wheras the Samarit-  
tanes would not receyue the Lorde  
goynge

goyng to Ierusalem: Learne also  
 (sayeth he) that he would not recey-  
 ue them, that were not conuerted  
 wyth a synple mynde: For yf he  
 had would, he had made them that  
 were wythout deuotion deuoute.  
 But why they dyd not receyue him  
 the selfe same Euangelist declareth  
 sayeng, because hys face was, as  
 though he would go to Ierusalem  
 the disciples verely desyred to be re-  
 ceyuied into Samaria, But God  
 dothe call whome it pleaseth hym,  
 and maketh whom he wyl deuoute  
 or religious, what is more plaine,  
 what do we seke more euident of  
 the interpytacio: of thys worde of  
 God, yf we delite to heare that also  
 of them, whych is manifest in the  
 scriptures: But to these two (why-  
 che ought to suffice) let vs adde also  
 a thyrde (I meane) holy Grego: y,  
 whych do wytnesse bothe that to be-  
 leue in God, and also to cōfesse that  
 whych we beleue is y gyft of God,  
 sayeng, we beseeche pou that ye wil  
 confesse the Trinitie of one God:  
 head. But yf ye wyl other wyse, say  
 ye that they be of one nature, and  
 God shalbe beseeched to gyue pou a

Fol. 104.

Luce. 9.

Gregory  
 nazianze  
 ne not  
 Gregory  
 the. b. of  
 Rome.



voice from hys holy spirite: that is;  
god shalbe prayed vnto, that he wil  
permitte suche a voice to be gyuen  
you, wherby you may cōfesse that,  
whych you beleue. For I am cer-  
teine that he that hathe geuen the  
fyrst, wyl gyue the seconde also: he  
that hath geuen you beleue, wyl gy-  
ue you also confession. These excel-  
lent and noble doctozs, affermyng  
that ther is nothyng wherof we  
maye glozy as of our owne, which  
God hathe not gyuen vs, and that  
not so muche as our owne herte, &  
thoughtes ar in our owne power,  
but ascribyng all vnto God, & con-  
fessyng that we do receyue all of  
him, that we may be conuerted vn-  
to hym, & cōtinue vnto thende, that  
that whych is good, maye also sea-  
me good vnto vs, and that we may  
wil the same, that we may honour  
God and receiue Chzist, that of vn-  
deuoute we maye be made deuoute  
and religious, that we may beleue  
in the selfe Trinite, & confesse with  
mouth also that, whych we beleue:  
These certeinlye do they ascribe to  
goddess grace, these do thei acknow-  
lege to be Goddes gyftes, They do  
wyt

Wytnesse that we haue not these of fol. 105.  
our selues, but of hym. But wyl a-  
ny man saye, that these doctozs did  
so confesse this grace of God, that  
they durst deny his foreknowlege,  
the whyche not onely the learned,  
but also the vnlearned do confesse?  
Furthermore yf they knewe, that  
God dyd gyue these gyftes after  
suche a sorte, that they were not ig-  
norant, that he knewe aforehande,  
that he would gyue them, and that  
he could not be ignorant to whome  
he would gyue them, out of al doubt  
they knewe predestinacion, the whi-  
che beyng preached by thapostles,  
we defend agaynst newe heretikes  
wyth great payne and diligence: &  
yet neuer theles it could not be iust-  
lye objected agaynst the preaching  
obedience, and earnestly (accozdyng  
to their power) exhortinge men to  
the same, yf you wyl! that obediēce  
wherunto ye exhorte vs, shall not  
ware colde in our herte, preache no  
more this grace of God vnto vs,  
whyche we confesse that God doth  
gyue, wherunto ye also exhorte vs,  
that we maye do it.

The, xx. Chapter.

Wher

Thapost  
les prea-  
ched pre-  
destinaci  
on,

whether  
predesti-  
nation  
ought to  
be prea-  
ched.

**V**herfore yf both thap-  
stles, and also the doc-  
tors of the churche that  
succeeded them, and folo-  
wed their ensample,  
dyd obserue bothe these thynges,  
that is, They dyd bothe truely prea-  
che the grace of God, whych is not  
gyuen accordyng to oure merites,  
and dyd also teache godly obediēce  
wyth holosome preceptes: what is  
the cause that these our b:ethzen be-  
yng shutte vp: wyth thynvincible  
power of the truthe, do thynke that  
they themselves yet speake trulpe:  
sayeng, altho that whych is spoken  
of the predestinacion of gods bene-  
fytes be true, yet ought it not to be  
preached vnto the people. It ought  
to be preched in any wyse, that they  
which haue eares to hear mai hear  
But who is that that hath eares of  
hearynge, yf he haue not receyued  
them of hym whych sayeth: I wyll  
gyue them an herte to knowe me,  
and hearyng eares. Truly let hym  
that taketh not, refuse, & reiect, whi-  
les yet he that taketh, maye take &  
drynke, my drynke and lyue. For  
lyke wyse as godlynes ought to be  
preached,



preached, that God may be trulye **fol. 106.**  
worshipped of hym that hath eares  
to heare: Chastite ought to be prea-  
ched, that no vnlawfull thyng be  
commytted wpth the priuey mem-  
bers of hym, y<sup>e</sup> hath eares to heare.  
Charitie ought to be preached, that  
God and the neyghbour may be lo-  
ued of him, that hath eares to hear,  
euen so also thys predestinacion of  
goddes benefites ought to be prea-  
ched, that he y<sup>e</sup> hath eares to heare,  
maye not glozy in hymselfe, but in  
the worde. But where as they saye,  
that ther was no nede to trouble so  
many hertes, (of suche as do not  
wel vnderstande) wpth thys vncer-  
teintie of suche disputation, because  
the catholyke fayth hath be no lesse  
profitably defended, wpthout thys  
determinacion of predestinacion so  
many yerres, both agaynst other he-  
retikes, & specially agaynst the Pe-  
lagians, as well wpth oure owne  
forme booke, as also wpth the  
booke of many catholyke wryters  
and others: I marvel muche that  
they wyll thus speake, and do not  
consyder the selfe booke of ourra  
(that I make at thys present passe  
ouer

S. Aug.  
was mo-  
re sincere  
in doctri-  
ne after  
he was  
byshop,  
then he  
was befo-  
re: God  
graunt  
that oure  
b. maye  
be so.

ouer other mens with silence) both  
writen and publyshed, before also  
the Delagians beganne to appeare,  
wherin they may perceyue, in how  
many places we (not knowyng the  
Delagians herespe to come) dyd be-  
leue in preachyng grace, wherby  
God dothe delyuer vs from our e-  
uel errors and maners, workyng  
thys, not for our good merites go-  
yng before, but for hys owne free  
mercy. The whyche thyng I be-  
ganne more fully to vnderstande,  
in that disputacion whych I wrote  
vnto Simplicianus of blessed reme-  
braunce byshop of the churche of  
Milane, in the beginnyng of my  
byshoppyche, wher as I both knewe  
and also defended that the begyn-  
nyng of faythe was the gyfte of  
God. For whyche of my workes  
could be better knowen, and more  
gladly redde, then the bookes of my  
confessions, sayng I had also publi-  
shed them before the Delagians he-  
respe sprange vp: In these bookes  
I sayd verely vnto our God, and  
I sayd often, gyue that thou com-  
maundest, and commaunde what  
thou wylt, The wher my wordes  
Delagi-

Delagius could not abyde, when fol. 107.  
they wer reherſed of a certeine bro-  
ther a ſelowbyſhop of myne in his  
audiēce at Rome, and he ſpeakyng  
agaynſt them ſomewhat angerly,  
dyd almoſte falle oute wpth hym,  
that had recyted them. But what  
els dothe God ſpyt and chiefly com-  
maunde vs, but that we ſhould be-  
leue in hym: and thys then doth he  
gyue, yf it be well ſayd vnto hym,  
gyue that thou commaundeſt. And  
in y ſame booke alſo, that I myght  
ſhewe my conuerſion, when God  
conuerted me vnto the fayth, whi-  
che I had waſted wpth moſte my-  
ſerable & furious bablyng: do you  
not remember that I declared the  
ſame after ſuche a ſorte, that I  
myght ſhewe that I was conuer-  
ted by the faythfull and dayly tea-  
res of my mother, that I ſhoulde  
not peryiſhe: wheras I dyd certein-  
lye preache, that God by hys grace  
do conuerte mens willes, not ſuch  
only as are turned from the ryght  
fayth, but ſuche alſo as are aduer-  
ſaries vnto y ſame. Furthermore  
holwe I prayed vnto God, for per-  
ſeuerance that goeth forwarde,  
ye



The catholic  
doctores  
confuted  
heretikes  
whi God  
desire  
de.

pe bothe knowe, & can also declare  
when you lyst. Who therefore (I  
wyl not saye dare denye, but) dare  
once doubte, that God knewe not a  
forhande that he would gyue all  
his gyftes, whych I either desired,  
or prayd in the same worke, and  
that he could neuer be ignozant  
to whome he would gyue them?  
Thys is the manifest and certeine  
predestinacion of saintes, whych  
necessitie after compelled vs to de-  
fende more diligently and painful-  
lye, when we byd nowe dispute a-  
gaynst the Pelagians. For we ha-  
ue learned, that euery heresye ha-  
ue brought into the churche their  
proper doubtres, against the whych  
the holy scripture myght be the mo-  
re diligently defended, then yf no  
suche necessitie had compelled. For  
what is that, that hath enforced the  
places of the scriptures, (where by  
predestinacion is commended) to be  
defended more largely and many-  
fely by thys oure trauail, but be-  
cause the Pelagians saye, that the  
grace of God is gyuen accordyng  
to our merites: whych what els is  
it, but a manifest and bitter deny-  
eng

The. xxi. Chapter .

**T**hat thys therfore opini-  
on whyche displeaseth  
God, myght be destroy-  
ed, whyche is ennemye  
to the free benefytes of  
God, wherby we are deliuered, we  
haue defended by the holy scriptu-  
res (out of the whych we haue now  
alleged many places) that as well  
the begynnynge of faith, as also per-  
seuerance in the same vnto the end,  
are the gyftes of God. For yf we  
do say, that the begynnynge of faith  
is of our selues, that by it we maye  
deserue to receyue other gyftes of  
God, the Pelagians do conclude,  
that the grace of God is geuen ac-  
cording to our merites. The whi-  
che p<sup>r</sup>ecatholyke faith hath so muche  
abhorred, that Pelagius (fearynge  
to be condemned) dyd hymselfe co-  
demne it. In lyke maner yf we  
saye, that we haue oure perseue-  
raunce not of the **L O R D E**;  
but of our selues, they wyl answer  
that we haue aswel the beginnyng  
of

of fayth of our selues, as thend: rea-  
sonyng thus, that we haue muche  
more of our selues that beginning  
of fayth, yf we haue of oure selues  
the continuance in the same vnto  
thende: For as muche as to perfoꝝ-  
me, is more then to begynne: and  
so in lyke maner they cōclude, that  
the grace of God is gyuen accoꝝ-  
ding to our merites. But yf bothe  
be the gyftes of God, and that god  
knewe afozhande, that he woulde  
gyue these his gyftes (whyche who  
can denye?) then ought predestina-  
cion to be preached, that the true  
grace of God (that is, whyche is not  
geuen accoꝝdinge to oure merites)  
maye be defended wyth an inuinci-  
ble fortresse. And I verely do sup-  
pose, that in that booke whose tytyle  
is, of correccion and grace (whyche  
could not satisfie all our frendes)  
that I haue so playnly declared,  
that perseuerance also vnto thend  
is the gyft of God, as I dyd either  
in no place, or almoste no where  
befoze write the same so expzessely  
and so mannyfessly (yf my memory  
do not faile me.) But I dyd not so  
speake these, as tho no man befoze  
me



me had spoken the same: For blessed Cipriane dyd so expounde oure petitions in the Lordes prayer (as we haue befoze declared) that in the selfe fyrst petition, he taught vs to aske perseueraunce: affermyng that we prayde for thys when we sayd, thy name be sanctified: that (forasmuche as we were alreadye sanctified by baptisme) we myght continue in that wherin we had begonne. Neuertheles let these brethren consyder (vnto whom for the good wyll they beare me I oughte not to be vnthakfull, whych do professe (as ye wyre) that they do embrace all my doctrines, excepte this that is nowe come into question:) let them I saye consydre, whether in the latter part of my fyrst booke, of the two bookes whych in the begynnyng of my byshoppyche, I wrote vnto Simplicianus byshop of Millane, befoze the Pelagians heresie dyd appeare, ther were left any thyng, that myght cause this to be called in to doubte, the grace of God is not geuen accordyng to oure merites: & whether I dyd not there sufficiētly proue, & the begyn-  
nyn

nyng also of fayth was the gyft of  
God: and whether vpon those thin  
ges that are there spoken, it dorbe  
not consequently folowe (altho the  
same be not exprest) that also per  
seueraunce vnto thende, is geyuen  
of none but of hym, whyche hathe  
predestinated vs vnto his owne  
kyngdome and glozy. Furthermo-  
re dyd I not publyshe many yeres  
agone, the selfe epistle which I had  
nowe wrytten against the Delagi-  
ans, vnto y<sup>e</sup> holy Paulinus byshop  
of Nola (against the whych epistle  
they haue nowe begonne to barke)  
Let the also loke vpon that epistle,  
whych I wrote vnto Sixtus priest  
of the churche of Rome, when we  
stroue against the Delagians in a  
sharpe bickerynge: and they shall  
fynde it lyke vnto that whych was  
wrote vnto Paulinus. Let them  
therfore call to remembraunce that  
these were now many yeres agon  
spoken and wrytte against the De-  
lagians herelye, whyche (that is  
wonderful) do nowe displease the:  
Neuer theles I would haue no mā  
so to embzase al mine, that he shuld  
folowe me in any thyng, but in  
suche

such wherin he shal perceyue that  
 I do not erre. For therfore do I  
 now make booke, wher in I haue  
 taken in hande to retrace my wor-  
 kes, that I maye declare, that I  
 haue not folowed myne owne selfe  
 in all pointes, but I suppose that I  
 haue thowgh goddes mercy wy-  
 tyng as one that goeth forwarde,  
 altho I was not perfecte in the be-  
 gynning: For I do speake more ar-  
 rogantly then truly, yf I should yet  
 saye that I were nowe in this age  
 come to perf. ctio in wytyng, with-  
 out any maner of error. But ther  
 is great differēce, how farre and in  
 what matters a mā dothe erre, and  
 howe easely a man dothe either re-  
 forme, or howe stubbornly he labou-  
 reth to defende his error. For ther  
 is a good hope to be conceyued of þ  
 man, whē the last day of this lyfe,  
 shal fynd thus goyng forwarde,  
 that the thynges whych he wanted  
 in hys trauailling may be geuen  
 hym, and that he may be iudged ra-  
 ther worthy to be made perf. t the  
 to be punished. Wherfore yf I  
 wyll not be vnthankfull vnto

Q 2 men,

fol. 116.  
 Howe  
 farre. S.  
 Aug.  
 wold be  
 folowed.

folowe  
 the same  
 ple of. S.  
 Aug. but  
 beware  
 ye folowe  
 not lottes  
 wisse nor  
 demas  
 that lo-  
 ued this  
 present  
 worlde.



men, whych byd therfore loue me,  
becaſe they had receiued ſome pro-  
fyte of my labours, beſore they lo-  
ued me: howe muche more ſhoulde  
I not be vnthankfull vnto God,  
whome we ſhould not haue loued  
excepte he had fyrſt loued vs, & had  
made vs hys louers: for charitie co-  
meth from him (as they ſayd) whōe  
he made not only his great louers  
but alſo his chiefe preachers. For  
what is more vnthankfull, then to  
deny the ſelf grace of God, ſayeng,  
that it is gyuen accoꝝdyng to ſure  
merites? The whych opinion the  
catholyke fayth hathe abhored in  
the Pelagians, inſomuche, that it  
was obiected agaynſte Pelagius  
himſelf as a capital crime, the whi-  
che Pelagius hymſelfe not for the  
loue of God, but yet for feare of his  
owne cōdemnation condēned. But  
who ſoeuer would ſaye, that the  
grace of God is gyuen accoꝝdyng  
to our merites, whych the faythful  
catholyke man do abhorre, he may  
not wythdrawe the ſelfe fayth fro  
the grace of God, by y which grace  
he obtained mercy, that he myght  
be faythfull. And ſo let hym aſcribe  
per

perseuerance also vnto; thende vnto  
to the grace of God, wher by he ob-  
taineth that which he daily asketh,  
that he maye not be broughte into  
tentacion. But betwene the begyn-  
nyng of fayth, and ende of perseue-  
raunce, ther are meane giftes, wher  
by we lyue vertuously, the whych  
(as they also agree) are gyuen of  
God by the meanes of fayth. But  
all these, that is, as well the begyn-  
nyng of fayth, as all other goddes  
giftes euē vnto thend, God knewe  
afozehand, that he would gyue the  
to those his called. It is therfore a  
point of to great contencion, either  
to agaynst laye predestinacion, or  
to doute of the same. Whych neuer  
theles ought not to be preached vnto  
the people after such a sorte, that  
it should seme by the self preaching  
to be after a certeine maner repre-  
hended before the vnlearned mul-  
titude, or before suche as haue but  
a blunty vnderstādyng: as the fore-  
knowlege of God (whych certein-  
lye they can not deny) semeth to be  
reprehended, yf it should be sayd vnto  
men thus: whether you runne  
or slepe, you shalbe suche, as God  
Q 3 (that

Fol. iii.

A good  
medicine  
euell mi-  
nistred.

2 Co: 9.

(that can not be deceived) hath for-  
knowe you to be. (It is the part of  
a deceptfull phisicion, or of suche  
one as is also vnlearned, to mini-  
ster a good medecyne after suche  
sorte, that either it may hurte, or at  
lesse wyle nor profyte hym to whome  
it is ministred) but we oughte thus  
to saue, runne so that ye maye ob-  
tayne, and in this selfe course of  
yours ye shal perceyue, that ye are  
so forknown of God, that ye may  
runne lausfully: And yf after any  
other maner the forknowledge of  
God maye be so preached, that the  
sloggishenes of man may be ban-  
ished awaye.

### The. xxi. Chapter.

**A**ltho the the determinat  
sentence of goddes wyl,  
touchynge predestinaci-  
on be suche, that some bi  
receyving a wyl to obey  
are converted from infidelite vnto  
fayth, or els continue in faythe, but  
other which cary in the delectacion  
of damnable sinnes (yf they be also  
of the nombre of the predestinare)  
haue



hane not yet therfore risen, because Fol. 113.  
the helpe of goddes merciful gra  
ce, haue not yet raysed them. For if  
any be not yet called, whome God  
throuwe his grace haue predesti  
nate to be chosen, they shall recey  
ue the same grace, whereby they  
maye beche wyll to be chosen,  
and be also chosen in dede. But  
yf any do nowe obey, whych neuer  
theles are not predestinate vnto  
this kyngdome and glory, they are  
but for a tyme, neither shall they co  
ntinue vnto thende in the same obe  
dience. Altho then (I saye) these  
thynges are true, yet oughte they  
not to be preached in the audience  
of the multitude so as these wo  
rdes should also be applied vnto the,  
and that these wordes of these bre  
thren shoulde be spoken, whych  
you haue wrytten in your letters,  
and which I haue declared before:  
The determinate sentence of Gods  
des wyll touchinge predestinacion  
is suche, that some of you, by recei  
uyng a wyll to obey, shall come  
from infidelite to fayth. What nee  
ded it to be sayde some of you?

Some  
predesti  
nacion  
ought to  
be preac  
hed to the  
peple.

For yf we speake vnto the church  
of God, yf we speake vnto the that  
beleue, why in sayeng that some of  
them are come to the fayth, are we  
iudged to do iniury to the reste: se-  
yng we myght more conueni-  
ently saye, The determinate sen-  
tence of Goddes wyll touchyng  
predestination is suche, that by re-  
ceyuyng a wyll to beleue, ye are  
come from infidelitie to fayth, and  
maye continue in the same vnto  
thende: Neither ought that whych  
foloweth to be spoken at al, that is,  
but the reste which do abyde in the  
delectaciō of synne, ye are not ther-  
fore yet rysen, because the helpe of  
goddes mercyfull grace, haue not  
yet rayled you: seyng, that it bothe  
maye, and ought to be spoken wel  
and cōueniently thus: But yf there  
be any of you, that do yet abyde in  
the delectaciō of damnable synnes,  
take holde of moſte holsome disci-  
pline. Whych neuertheles whē ye  
haue done, be not puffed bp, as it  
were for youre owne workes, and  
glory as tho you had not receyued  
this. For it is God that worketh in  
you bothe the wyll and the worke,  
euē

even of good wyll: & agayne youre fol. 113.  
goinges are so guyded of the Lord,  
that you may couet hys waye. But  
as touchynge your selfe good & god  
ly runnyng knowe ye also that it  
dothe apperteine to the predestina  
cion of Goddes grace. In lyke ma  
ner that whych foloweth & is sayd:  
Nevertheless yf any of you be not  
yet called, whose God thoroowe hys  
grace haue predestinate to be cho  
sen, ye shal receyue the same grace,  
wherby ye may both wil to be cho  
sen, and be also chosen in dede: this  
is sozer spoken, then it myghte be,  
yf we do consyder, that we speake  
not to al sortes of me, but to y<sup>e</sup> chur  
che of Chyste. For why is it not ra  
ther spoken thus: and yf ther be a  
ny y<sup>e</sup> are not yet called, let vs praye  
for them, that they maye be called:  
For peradventure they are so pre  
destinate, that they may be graun  
ted vnto our prayers, and that thei  
may receyue the same grace, wher  
by they maye bothe desyre to be e  
lecte, and be made so in dede. For  
God whych hath fulfyllled all thyn  
ges that he hath predestinate, hath  
wylled vs also to praye for the en  
nemyes



nemys of faythe: that hereby we  
myght vnderstande, that he dothe  
graunt also vnto the vnfaythfull  
that they maye beleue, and dothe  
make of vnwillinge willinge. But  
that nowe whyche is ioyned vnto  
these wordes, I maruel if any wea  
ke membre amonge the christian  
congregation, can by any meanes  
patiently heare, when it is sayd to  
them: And yf any of you that do  
nowe obey, be predestinate to be re  
iecte, the power to obey shalbe take  
frō you, that ye maye fal from obe  
dience, for thus to speake, what o  
ther thynge seemeth it els, but to  
curse, or after a certein maner to  
prophecie mischief: But yf it plea  
se you, or yf you thynke it necessary  
to speake somwhat also of thē that  
do not continue, why at the leste  
wyse do ye not rather speake after  
that maner, as is spoken a lytle be  
fore: For that thys should not be  
spoken of them, whyche beyng a  
mong the people do not yet heare,  
but shoulde be spoken of others to  
them, that is, that it be not spoken  
thus, yf any of you that do now o  
bey be predestinate to be reiecte,  
hus

but yf any do obey, and so forth to fol. 114.  
be spoken by a verbe of the thyrde  
person, and not by the seconde per-  
son: for an abhominable and no  
pleasaunt matter is spoken, and by  
thys speakynge, the foreheades of  
the auditoꝝ, are as it were moſte  
rygourouſly and moſte hatefullye  
knocked one agaynſt another, whē  
any mā do ſaye to them vnto whōe  
he ſpeaketh: and yf any of you whi-  
che do nowe obeye be predeſtinate  
to be reſecte, the power to obey ſhal  
be taken from you, that you maye  
falle frō obedience. What parte of  
the ſentence is leſt out, yf it ſhould  
be ſpoken thus: But yf ther be any  
that do nowe obey, which neuer the-  
les are not predeſtinate vnto hys  
kyngdome and gloꝝy, they are but  
for a tyme, neither ſhall they conti-  
nue in þ ſame obediēce vnto the de-  
th. As not nowe the ſame thyng ſpo-  
ke both moze truely and alſo moze  
comely, that we maye not ſeame as  
it were to wyſhe vnto them ſo great  
an euell, but to tell of other that  
which they hate, that they may not  
thynke it to belonge vnto them, whi-  
che do hope and praye for better  
thynges

thynges. That same phraſe of ſpe-  
che, whych they thynke ought to be  
uſed in predeſtinacion, may be ſpo-  
ke in a maner by the ſame wordes  
alſo of goddes foreknowlege (why-  
che vndoubtedly they cā not denye)  
ſo that it maye be ſayd, And yf any  
of you, that do nowe obey be fore-  
knownen to be reiecte, ye ſhal fal frō  
obedience. For as thys is moſte  
true, euen ſo verely it is moſte im-  
pudent, moſte vntymely, moſte vn-  
comly, not becauſe it is falſe doctri-  
ne, but becauſe it is not holſomlye  
miniſtred, vnto the diſeaſe of māſ  
infirmities. I thinke alſo that that  
maner of ſpeakynge, whych we ha-  
ue ſayd ought to be uſed in the prea-  
chyng of predeſtinacion, ſhould not  
ſuffice hym that ſpeaketh to the  
people, ercept he ſhould adde thys,  
or ſome ſuche lyke thyng, that he  
would ſaye. You ought therfore to  
truſte to obteyne alſo the ſelfe per-  
ſeuerance in obedience of the fa-  
ther of lyght, from whome cometh  
downe euery good gyfte and euery  
parfyte gyft, and to aſke the ſame  
by dayly prayers, & in thys doyng  
to beleue, that you are not ſtraun-  
gers

Jaco. 1.



gers from the pzedestinacio of his **Fol. 119.**  
people, because he doth graunt vnto  
to you, that you maye also thys do.  
God forbidd that you should ther  
fore despayre of your selues, becau  
se you are comaunded to put your  
trust in hym, and not in youre sel  
ues. For euery man is cursed, that  
putteth hys trust in man: & again,  
it is better to truste in the Lorde,  
then to truste in man: For they are  
all blessed that truste in hym. And  
you holdyng faste thys hope, serue  
the Lorde in feare, and reioyle be  
fore hym wyth tremblyng. For no  
man can be certeine of eternal life,  
whych God that can not lye, hath pro  
mised before theternall tymes vnto  
his sonnes of promise, before thys  
lyfe (whiche is a tentacion vpon  
the earth) shalbe synished: but he vnto  
whome we do dayly saye, leade  
vs not into tentacion, shall make  
vs to perseuer in hymselfe vntyll  
thende of thys lyfe. Seynge that  
these and suche lyke are spokē whe  
ther it be to a fewe, or to the hole  
multitude of the church, why are  
we afrayed to preache the pzedesti  
nacion of saintes, & the true grace  
of

**Jeri. 17.**  
**Psal. 117,**  
**Psal. 2.**  
**Tit. 1.**

of God, that is, whych is not geue  
after our merites accordyng as the  
holy scripture doth teach the same.  
Is it to be feared that a mā should  
thē fall into desperacion, whē he is  
taught to put his truste in God: &  
that he shoulde not dispaire, yf he  
shoulde mooste proude and mooste  
vnhappely put hys truste in hym-  
selfe: and I would to god that such  
as haue dulle vnderstandynges, &  
are weake, whyche either can not,  
or at the leste wyse yet can not vn-  
derstande the scriptures, or their ex-  
posicions, would either heare or  
not heare our disputacions in thys  
matter after suche a maner, that  
they would rather diligently consy-  
der theyr owne prayers, whych the  
churche hath alwayes bled frō her  
begynnyng, and shall ble vnto the  
worldes ende.

Be p:os-  
reth p:es-  
destinaci-  
on and  
grace by  
p: prayers  
of the  
church.

The. xliii. Chapter.

**E** Or the churche haue al-  
wayes made mencion of  
this matter in her prayers  
whyche we are nowe com-  
pelled agaynst these newe  
here

heretikes, not only to make reher-  
 sall of, but also to defende and main-  
 taine manifestly, yea and sometime  
 she hath thought it good, & it should  
 be declared in sermons, when she  
 was not vexed with any aduersari.  
 For when did not the churche pray  
 for infidels, and for her ennemys  
 that they myght belue? Whē was  
 ther euer any faythfull man, that  
 had an infidele to hys frend, neigh-  
 bou, or wyfe, and haue not despyred  
 for them of the Lord suche a mynd,  
 as myght obey the christian fayth?  
 Who is it that do not alwaies pray  
 vnto the Lord, that he maye con-  
 tinue in hym? O who at any tyme  
 hearyng the priest calling thus vpon  
 on the Lord for the faythfull. O  
 Lord graunt vnto them, that they  
 maye continue in thee vnto the end,  
 durste either by worde, yea or by  
 thought once repzchende hym for  
 this prayer, & haue not rather with  
 a beleuyng herte and confellynge  
 mouthe made aunswere vnto this  
 his blessing sayng, Amen. Seyng  
 that the faythfull in the selfe praier  
 of the Lord, pray for nothyng els,  
 (namelye when they saye thys.

fol. 116.

Some  
 could be  
 say, Amen,  
 except he  
 vnder-  
 stode hys  
 blissyng  
 1. Cor. 14.

Leade



**Fol. 1017.** Leade vs not into tentacion) but  
that they maye continue in holy o-  
bedience. As therfore in these pray-  
ers, euen so also in thys sayth the  
churche dyd sprynge vp; and dorhe  
bothe growe, and haue growen,  
by the whyche sayth it is beleued,  
that the grace of God is not geuen,  
for the merites of thē that receiue  
it. For neither would the churche  
praye that saythe myght be geuen  
to infideles, except she beleued that  
God would turne mens willes vn-  
to hymselfe, bothe of suche as are  
turned from hym, and also of such  
as are ennemyes vnto hym: nor  
yet would she praye that she beyng  
not deceiued, nor ouercome wyth  
the tentacions of the world, myght  
continue in the sayth of Christ, ex-  
cepte that she beleued that the Lo-  
de had our herte so in hys owne po-  
wer, that notwithstanding we do  
not kepe godlynes but by our ow-  
ne wyll, yet neuertheles that we ca-  
not kepe the same, except he should  
worke in vs also the wyll. For yf  
the churche askyng these thynges  
of hym should thynke y they were  
geuen her of her selfe, the prayers  
that

that the vſeth are not true prayers, **ſol. 117**  
but made for a ſacion: whych God  
forbyd that any of vs ſhulde ſaye.

For who can truly moorne, deſyryng  
to receyue of the Lorde that whyche  
he prayeth for, yf he ſhulde thynke  
that he hath thys of hym ſelfe, and  
not of hym: namelpe because we  
knowe not what to deſyre as we  
ought, but the ſpirite hymſelf (ſayth  
thapostle) maketh interceſſiō for vs  
wyth groynnges, whych can not be  
expzeſſed wyth tonge: For he that  
ſearcheth the hartes knoweth what  
is the meanynge of the ſpirite: for he  
maketh interceſſion for the ſaintes,  
accoꝝdyng to the pleaſure of God.

**Rom. 8.**

What meaneth thys, the ſpirite ma-  
keth interceſſion, but onely that he  
maketh vs to make interceſſiō with  
vnspeakable groynnges, but yet w<sup>th</sup>  
ſuche as are true, because the ſpirite  
is the truthe: For the ſelf ſame is he,  
of whome he ſpeaketh in an other  
place: God ſent y<sup>e</sup> ſpirite of his ſonne  
into our hertes cryeng Abba father  
And what meaneth this cryeng, but  
makynge vs to crye, by the ſame ſy-  
gure of ſpeache that we vſe, whē we  
call that a merve daye, that maketh

**Gala. 4.**

**A men**

Rom. 8.

True &  
spiritual  
prayer is  
goddes  
gyfte.

me meri: The which I in other place  
he declar eth where he sayeth. For ye  
haue not receiued the spirite of bon-  
dage to feare any more, but ye haue  
receyued the spirite of adoptiō wher  
by we crye Abba father . There he  
sayd, that the spirite dothe crye, but  
here he sayeth, by whome we crye  
declar yng certainly what he mente,  
when he sayd cryeng: that is, (as I  
haue nowe expownded) making vs  
to crye. Wherby we do vnderstand,  
that it is also the selfe gyfte of God,  
to praye vnto God with a true herte  
and spiritually . Let them therfore  
consyder, howe farre they are decep-  
ued, whych thynke y to aske, to seke,  
and to knocke, come of our selues, &  
are not gyue vnto vs. And thys they  
say vnto thys end, that grace might  
be preached to folowe oure merite,  
when we in askyng do receyue, and  
in sekyng do fynde, and when it is  
opened vnto vs knockyng. Neither  
wyl they vnderstande that to praye,  
that is, that we maye aske, seke, and  
knocke is also the gyfte of God: For  
we receyue the spirite of the sonnes  
of adoption, by whome we crye Ab-  
ba father. The which the blessed Am-  
brose



brose perceyued to be true: for he say **Fol. 118.**  
 eth, to pray vnto God appertainerh  
 to spirituall grace: as it is wrytten, **1. Cor. 12.**  
 no mā sayeth that Iesus is h̄ Lorde,  
 but in the holy Gost. These thynges  
 therfore whyche the churche asketh  
 of the Lorde, and whych she hath al.  
 wayes asked syns her begynnynge,  
 The same God, knewe aforehande  
 that he wolde gyue to suche as are  
 hys called, accordyng as he had now  
 already geuen in the self predestina  
 tion, whych thapostle declared with  
 out all maner of doubte: for he wry  
 tynge to Timothe sayeth, suffer thou **2. Tim. 1.**  
 aduersitie wpyth the Gospel, thorow  
 the power of God, whych saued vs,  
 and called vs with an holy callynge,  
 not accordyng to oure dedes, but ac  
 cordyng to hys owne purpose & gra  
 ce, whych grace was geuen vs tho  
 rowe Christ Iesu before theternall  
 tymes, but is nowe declared openly  
 by the comynge of our sauour Iesu  
 Christe. Let hym therfore saye that  
 sometyme the churche beleued not  
 the truthe of thys predestination &  
 grace, which is nowe more diligent  
 ly defended agaynst these new here  
 tikes, let him (I saye) thus saye, whi  
 the

It was  
neuer  
lawfull  
fo: the  
churche  
to denye  
the  
trueth.

che dare afferme, that some time she  
prayed not at all, or els that she prai  
ed not truely, both that the vnfaith  
full myght beleue, and also that the  
faithful myght continue. The whi  
che good thynges yf she alwayes  
prayed for, she dyd vndoubtedly al  
wayes beleue y they were the gistes  
of God, nether was it at any tyme  
lawful for her to deny, that the same  
were euermore knowen of hym.  
And thus it appeareth, that the chur  
che of Christ haue alwayes beleued  
thys predestinacion, whych against  
newe heretikes is now wyth a new  
trauell defended.

### The .xxiii. Chapter.

The  
truemo:  
shippig  
of God.

**B**ut what shal I say more?  
I suppose that I haue suf  
ficiently taught (or rather  
more the nedeth) that both  
to begyn to beleue in the  
Lorde, and also to continue in hym  
vnto thende, are the gyftes of God.  
But as for other vertues that belog  
to a godly lyfe, wherby God is truly  
worshipped, they also for whome we  
wyte

wyte these, do graunt that they are **Fol. 119.**  
the gyftes of God. Furthermore  
they can not denye, bothe that God  
knewe aforehande all hys owne gyf  
tes, and also that he knewe afore, to  
whome he wolde gyue them. As o  
ther gyftes therfore ought to be pre  
ched, that he whych preacheth them  
may be obediently heard: even so al  
so predestinacion ought to be prea  
ched, that he whych obediently hear  
these thynges, shulde not glorie in  
man, and therfore shulde not glorie  
in hym selfe, but in the Lorde, becau  
se also thys is Goddes commaunde  
ment, that we shulde obedientlye  
heare: that is, that he whych glo  
rieth, myght glorie in the Lorde, is the  
gyft of God in lyke maner as other  
gyftes be. The whych gyfte whosoe  
uer wanteth, I am not afrayde to  
saye, that what so euer gyftes he  
hath besydes, he hath them in vaine  
Thys gyft we wyshe vnto the Dela  
gians, that they maye haue, but vn  
to these our bretheren we wyshe, that  
they may haue it more fully. Let vs  
not be therfore readye to dispute, &  
flou to praye. Let vs praye moste de  
ly beloued, let vs praye, & God maye  
is ; also

To glo  
ry in the  
Lorde is  
goddes  
gyfte.



True  
Grace.

also gyue grace to our enemies, and  
namely to our breth<sup>r</sup> and louers,  
that they maye vnderstande and co  
fesse, that no man (after that great  
and vnspeakeable ruine, wherby all  
we fel in one man) can be deliuered  
but by y<sup>e</sup> grace of God, and that the  
same grace is not recompensed as  
dewe, for the merites of them that  
receyue it, but is frely gyue as true  
grace, for no merites sake goyng be  
fore it. For there is no clerer ensam  
ple of pzedestination, then Iesus  
hym selfe: wherof I haue nowe dis  
puted, both in my fyrst booke, and the  
same I haue also chosen to comend  
in the ende of thys: for there is no en  
sample (I saye) of Pzedestination  
more cleare, then the selfe mediator.  
What so euer saythfull man is desy  
rous truely to vnderstande pzedesti  
nacion, let hym beholde hym, and  
in hym, he may also fynd hym selfe:  
Let the saythfull (I saye) do thys,  
whyche do beleue and confesse, that  
the true nature of man, that is, oure  
nature is in hym, notwithstanding  
that it be syngulerlye exalted to be  
the onely sonne of God, by that  
that God the worde dyd take it, so  
that bothe he that dothe take, and it

that was taken, myght be one per- fol. 120.  
sone in Trinite. For by the takynge  
of man, there was not a quaterni-  
te made, but the Trinite continued,  
when the truthe of one persone in  
God and man, was vnspeakeablye  
wrought, by the takynge of mans  
nature. For we saye not, that  
Christe is God onely, as the hereti-  
call Manicheis saye: neither that  
he is Man onely, as the hereticalle  
Photinians saye: neither do we  
saye, that he is man after suche sorte  
that he shoulde haue anye thynge  
lesse, then other haue, as touchyng  
that whyche is certaine to belonge  
to mannes nature: whether it be the  
soule, or in the selfe soule the reaso-  
nable mynde, or the fleshe, not ta-  
ken of the woman, but made of the  
worde, beyng conuerted and chaun-  
ged into the fleshe, all whych beyng  
false, and the bayne inuencions of  
the hereticall Appollinaristes, haue  
made thre seuerall & dyuers sectes.

But we saye that Christ is true god, A christi  
borne of God the father without be an and  
gynning of tyme, and that the same true de-  
is true man, borne of hys mother a scripcio  
woman, when the appointed fulnes of Christ  
of tyme was come: and that neyther

Joh. 10.

Joh. 14.

hys humanite (wherby he is inferi-  
or to the father) do in any point ma-  
ke lesse his diuinitie, wherby he is e-  
quale to the father: but that bothe  
these are one Christe, whych accor-  
ding to hys diuine nature dyd both  
saye moste truely, I and the father  
are one: and accor dyng to hys mans  
nature dyd also most truely saye, the  
father is greater the I am. He ther-  
fore that of the seide of Dauid made  
thys man iuste, whych shulde neuer  
be vniuste, wythout any merite of  
hys wylle goyng before: the selfe sa-  
me do make of vniuste iuste, wyth-  
out any merite of theyr wylle go-  
yng before, that he myghte be the  
heade, and that they myght be hys  
members. He then that made that  
man wythout any merites of hys  
goynge before, that no synne coulde  
be forgiven hym, whych he either  
shulde drawe by generacion, or com-  
mytte by wylle: the self same do make  
belcuers in hym, wythout any me-  
rites of theyr goynge before, vnto  
whome he maye forgyue all synne.  
He that made hym suche a one, that  
he neuer had, nor shulde haue an e-  
uel wylle: the self same in his mem-  
bers



bres do make of an euell wyl, a good **Fol. 11.**  
 wyl. And therfoze he hath both pre-  
 destinated hym and also vs, foze be-  
 cause he sawe afozehand not our pre-  
 cedynge merites, but his owne wo-  
 rkes: bothe in hym that he myght be  
 oure heade, and also in vs that we  
 myght be hys body. yf they whiche  
 shal reade these do vnderstand them,  
 let them gyue thanks to God: but  
 they that do not vnderstande them,  
 lette them praye, that he maye be  
 theyr inwarde teacher, from whose  
 presence knowlege and vnderstan-  
 dyng do come. But they whych  
 thynke that I do erre, I wold wishe  
 that they wolde often tymes diligen-  
 tly consyder what is spoken, lest per-  
 aduenture they maye erre themsel-  
 ues. But I do perceyue that God is  
 mercyfull vnto me, when by them  
 that reade my woorkes I am not on-  
 ly made better learned, but also mo-  
 re godly: And thys is the thyng that  
 I chieflie loke foze of the doctours  
 of the churche, yf it be so that that  
 whych I nowe wyte, do come into  
 theyr handes, and they do vouchsaue  
 to consyder the same.

Whende of the seconde booke.

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S. Aug  
 was con-  
 trected to  
 be admo-  
 nished of  
 his er-  
 rores in  
 wrytyng

**U**nto the kynge of kynges, and  
Lorde of lordes, whych onely hath  
immortalite, and dwellerh in the  
lyght that no man can attaine,  
whome neuer man sawe,  
neither can se, be ho-  
nour and rule e-  
uerlastyng.  
Amen.

**F**antes escaped in pryncyng.

**Fol. 57. pa. 2. li. 11.** be therfore ströge  
et. this hole lyne shulde be an an-  
notacion in the mergent.

**Fol. 89. pa. 1. li. 27.** read but the fore  
knowlege.

**Fol. 96. pa. 2. li. 15.** reade ought to be  
answerid.

**Fol. 98. pa. 1. li. 8.** reade the larges.

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**T**hou hast here folowynge gentle Fol. 122.  
reader the determinacion and sen-  
tence of two auncient counsels, wher  
by thou mayst also perceyue what  
was hold catholyke doctrine  
of the churche of Christ  
touchynge grace  
and fre wyl.

**The seconde counsell  
Arausicanum.**

**I**f any man do contend that in Cap. 4.  
the purgynge of oure synnes God  
dothe abyde and tary for our wyl;  
but do not confesse that the wyl  
also to be purged frome synne is  
wrought in vs, by the infusion and  
operacion of the holye Ghost, he  
dothe resyst the selfe same holy gost  
speakyng by Salomon, the wyl is  
prepared of the Lord, and he doth al- Pro. 10.  
and 20.  
so resyst the Apostle hollosomely prea-  
chyng, it is God that dothe bothe  
worke in vs the wyl, and also by per Philip. 2  
formance of the dede, euen of good  
wyl.

**I**f any man do afferme that as  
well thencrease, as also the begyn- Cap. 5.  
nyng of fayth, the selfe affection to  
beleue, wherby we beleue in hym &  
iustifyeth the vngodly, and wherby  
we



**Philip. 1**

we come to the newe byrthe of baptyme, is in vs naturally and not by the gyfte of grace, that is to save, by thinspiration of the holy Gost, that redresseth our wyl from infidelite to fayth, from vngodlynes to godlynes, is an aduersary to the doctrine of thapostle: for asinuche as blessed Paule sayeth. We trust that he whiche hath begon in you a good worke shall performe it vntyll the daye of oure Lorde Jesu Christ. And thys:

**Philip. 1**

vnto you it is gyuen for Christes sake, not only that you maye beleue in hym, but also that ye maye suffer for hym.

**Ephe. 2**

And agayne, ye are saned by grace thowowe fayth, and that not of your selues, for it is the gyfte of God.

**Cap. 6.**

¶ If any man do asserme that vnto vs beleuyng, wyllyng, despyng, endeuouryng, laboring, watching, studyng, askyng, sekynge, knocking, mercy is gyuen wythout the grace of God: but do not confesse, that it is wrought in vs of God, by the infusion and inspiraciō of the holy gost, that we maye beleue, wyl, or be able to do all these thynges as it behooveth, or do put the helpe of grace vnder

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der mans humilite, or mans obedi- **Fol. 123.**  
ence, neither cōsenteth that the gyft  
of obediēce and humilitie do apper  
teyne to the selfe grace, resysteth the  
Apostle, which sayeth. What hast thou  
that thou haste not receyued: and a- **1. Cor. 4**  
gayne, by the grace of God, I am **1. Cor. 15**  
that I am.

*Consilium mileuitanum.*

It is agreed that who so euer. **shal Cap. 5.**  
say, that therfore the grace of Justi  
ficacion is geuen vnto vs, that we  
may thow grace fulfyl that moze  
easelye, whyche we are cōmaunded  
to do by free choise: as tho yf grace  
also were not geuen, altho not easelye,  
yet neuertheles we myght also  
wythout grace fulfyl goddes cōmaū  
dementes, let hym be accursed. For  
the Lorde dyd speake of the frutes of  
hys cōmaundementes, where as he  
said not, wythout me ye can do them **Joh. 15.**  
bery hardely: but he sayd, wythout  
me ye can do nothyng.

**Prayſed be God our Father,**  
**the Lord of heauen & earth:**  
**becauſe he hath hyd theſe**  
**thynges fro the wyſe**  
**ſe and prudent, &**  
**hath opened**  
**them vnto**  
**babes.**

**&c.**

**Math. ii.**





